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HISTORY OF EGYPT CHURCH



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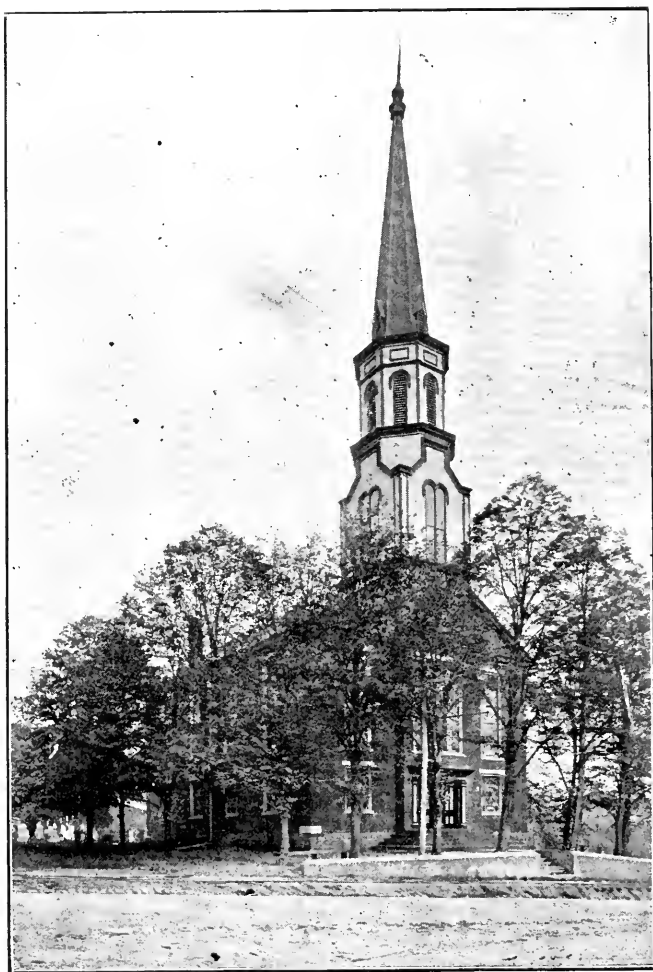
HISTORY OF EGYPT CHURCH

BY
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AND
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READ BEFORE THE LEHIGH COUNTY
HISTORICAL SOCIETY



ALLENTOWN, PENNA.
1908



EGYPT CHURCH.

History of the Reformed Congregation of Egypt Church.

BY CHARLES RHOADS ROBERTS.

The Egypt Reformed congregation possesses a documentary history which runs back one hundred and seventy-four years, making it the oldest Reformed congregation in Lehigh county, the Great Swamp congregation, of Lower Milford township, coming second. The year 1733 has generally been accepted as the date of its organization, but we have no proof of the correctness of this date. The accurate historian must depend upon documentary evidence to substantiate any statement he may make, and we have no such evidence as to when the congregation was organized. The majority of the first settlers in this immediate vicinity were natives of Switzerland and members of the Reformed church. It was natural, therefore, that upon their settlement here, they should organize a congregation of their own faith. It was in the year 1733 that the majority of the early settlers at Egypt arrived in America, and it may be that in this year an organization was effected. It was not, however, until July 1, 1734, that any land warrant was secured, when Jacob Kohler, who is supposed to have settled here about 1730, obtained a warrant for one hundred acres of land.

The principal source of information regarding this congregation is the old baptismal record, the oldest record book of a Reformed congregation in this county. It is a small volume bound in leather, with strips of buckskin serving instead of clasps. The earliest entry in this book is dated September 23, 1734, and was made by Rev. John Philip Boehm, recording the baptism of David, born July 27, 1734, a son of Peter Traxel. The sponsors were Nicholas Kern and his wife Mary Margaret Kern. The fact that Rev. Boehm made this entry in 1734 points to the existence of a congregation at that time, as it is doubtful whether he would have opened a baptismal record had there not been an organized congregation.

Boehm's report to the Holland Synod, written October 18, 1734, in the Dutch language, does not mention this congregation. He mentions, however, the needs of "Macungie, Maxatawny

and Great Swamp, where, notwithstanding their being scattered very far apart, yet a considerable number of people can come together." The name "Macungie," then included a large territory, and the inhabitants of this region, in a petition to the Court in 1752, for the erection of a new township, which was later called Whitehall, styled themselves, "residents of the back parts of Heidelberg and Macungie."

In the same report, in speaking of the district of the minister needed at Goshenhoppen, Boehm says: "He might conduct services there every three weeks, and use the rest of the time to feed the poor sheep at the end of the wilderness, in the above mentioned Saucon, Macungie, Maxatawny and Great Swamp, who thirst for the hearing of God's word as the dry earth for water. Many people from these regions have already been to see me in great sadness, and complained of the pitiable state of their souls. There were also some, who being able to make the journey, have come at various times to communion in the congregation entrusted to me at Falkner Swamp, a distance of certainly twenty-five to thirty English miles, and brought children for baptism, which journey, however, is impossible for old persons and weak women, so that it is not to be wondered at (especially when one remembers that there are children who for lack of a minister can not be brought to baptism until they are several years of age) that my heart breaks and my eyes are full of tears about this condition. But I can not accomplish this work alone, for my years are beginning to accumulate, and my poor body is also getting feeble, since I must not only make long journeys and preach, but also, because these poor people are not able to support me, I must support my large family with manual labor."

The second entry in the church book was made October 26, 1736, by John Henry Goetschius, recording the baptism of John, son of "the respectable Peter Traxel, church censor of the Reformed congregation here," and his wife Juliana Catharine Traxel. The sponsors were Nicholas Kern, John Egender and Margaret Egender. This is the first mention of a congregation here and also the first mention of Goetschius in the book. Directly above this entry he wrote: "Getauft durch H. Pfarrer Goetschi." As Goetschius did not arrive in America until 1735, this record could not have been made in 1733, as has been often stated.

It is in this year, 1736, that we find the first mention of the name, "Egypt," applied to this vicinity. On the title page of the record book of New Goshenhoppen, Goetschius states that he served the congregations at Skippack, Old Goshenhoppen, New Goshenhoppen, Swamp, Saucon, Egypt, Macedonia, Mosilem, Oley, Bern and Tulpehocken. Rev. Prof. William J. Hinke gives 1736 as the date when this inscription was written by Goetschius.

The third entry is in the handwriting of Goetschius, and is the baptism on July 27, 1737, of Peter Roth (the writer's great great grandfather), son of Daniel and Anna Margaret Roth. The sponsors were Peter Traxel, deacon of the Reformed congregation and his wife Juliana Catharine.

The fourth and fifth entries are dated March 22, 1739, when Goetschius baptized Anna Barbara, daughter of Abraham and Anna Margaret Wotring and Catharine Elizabeth, daughter of Michael and Eva Catharine Hoffman. The sponsors of the Wotring child were Ulrich Burghalter and his wife Anna Barbara, and of the Hoffman child, Peter Traxel and Catharine Elizabeth Kern, the wife of George Kern.

On this same day he wrote the inscription on the fly leaf of the baptismal record; viz, in Greek, "Nothing without writing;" in Latin, "All for the glory of God and the salvation of our souls;" and in German, "Baptismal Record of the Congregation on the Lehigh, in which are recorded the names of the children baptized, the names of their parents, and also the names of their sponsors. Commenced March 22, 1739. J. Henricus Goetschius, M. (Minister). Helvetico Tigurinus." (A Swiss of Zurich).^{*} This date is corroborated by two eminent authorities. Prof. Wm. J. Hinke says: "The church record at Egypt has always been supposed to have been opened by Goetschius in 1733, but on closer examination the date turns out to be 1739." Rev. Dr. Joseph H. Dubbs says in "The Reformed Church in Pennsylvania"; "The inscriptions on the title pages of church records, which have led to so much misunderstanding, are easily explained. Goetschius found the books already in existence, containing a number of entries of baptism; but the first page was in each case unoccupied, and he took a boyish pleasure in putting his name there, sometimes adding a few sentences in Greek or Latin. The inscription at New Gosenhoppen was not written before 1736, though on the next following page there is the record of a baptism solemnized in 1731 by some earlier minister. The inscription at Egypt turns out to have been written in 1739, and the one at Great Swamp alone is legibly dated April 24, 1736."

This is precisely what happened at Egypt, for Rev. Boehm made the earliest entry in 1734, leaving several pages blank. Goetschius did not appear until 1736, when he baptized the second Traxel child. In 1737, he baptized the Roth child and in 1739 wrote the inscription on the fly-leaf.

These pioneer organizers of this congregation deserve more than passing mention. Peter Traxel, or Drachsel, and his wife Juliana Catharine, were natives of Switzerland and came to America in 1733, with two sons, Peter and Daniel. He settled

^{*}These records, from 1734 to 1834, translated by the writer, will appear in the Sixth Series of Pennsylvania Archives

at Egypt, where he appears to have been the most prominent of the church members, being mentioned as censor in 1736 and 1741, and as deacon in 1737 and 1741. A few years later he removed a few miles westward and secured large tracts of land along the Jordan creek, some of which is still owned by his descendants, one of whom is James Troxeil, residing near the Iron Bridge.

Nicholas Kern, one of the earliest settlers of Whitehall township, owned large tracts of land near what is now Guths-ville, which he sold in 1739 to Lawrence Guth, and removed to the site of Slatington.

Daniel Roth, a native of Switzerland, where he was born about 1703, came to America in 1733, and in 1737, settled at the Jordan at what is now Sherersville. He died in April, 1737, in the same hour in which his son Peter, baptized at Egypt on July 27th following, was born. This son became prominent as a Revolutionary patriot, and was the first President Judge of Northampton county. An elder son, Daniel, born in Switzerland in 1724, was the ancestor of many of the Roth families in Whitehall to-day.

Abraham Wotring was born July 11, 1700, and came to America in 1733, with his wife and four children. He died in 1752, leaving eight children to survive him.

Ulrich Burghalter, also from Switzerland, arrived in 1733, on the same ship with Abraham Wotring, accompanied by his wife and six children. He died in 1762. His only son, Peter Burghalter, was prominent in the Revolution, and is buried here at Egypt.

Michael Hoffman came to America in 1732, and settled along the Coplay creek. He died in 1786. John and Michael were his sons.

George Kern, in whose house the congregation often worshipped, arrived in this country in 1737, and bought land adjoining the Kohler and Burghalter families. He was the father of George Jacob Kern and Mrs. Philip Jacob Schreiber.

On April 16, 1739, Goetschius baptized Christian and Juliana Margaret Traxel, twin children of Peter and Juliana Catharine Traxel. The sponsors were Christian Brengel, Peter Traxel, Salome Gut, John Bertsch, Catharine Elizabeth Kern and Mary Margaret Newhard. On May 13, 1739, he baptized Jacob, son of Jacob Bricker and Catharine Eva, daughter of Clementz Arndt. These are the last of his entries in the book.

John Henry Goetschius, or Goetschi, was the son of Rev. Moritz Goetschius, of Saletz, Canton of Zurich, Switzerland. His father left Zurich on October 4, 1734, at the head of four hundred persons, including his wife and eight children, intending to go to the Carolinas. After many trials they arrived at Rotterdam, where the father was persuaded to change his destina-

tion to Pennsylvania and was promised a salary of 2,000 gulden, for the first year, to organize and superintend the churches of Pennsylvania. He accepted the offer and after a terrible voyage of three months, in which the passengers suffered greatly, they arrived at Philadelphia on May 29, 1735. On the arrival of the vessel, the elders of the Reformed congregation of Philadelphia came on board to greet him as their pastor. He was very ill, but responded heartily. The next day he was taken ashore to a house, but his wife and family remained on the ship. While carrying him up the stairs to a chamber on the second floor, he expired. On the third day after, he was buried in the churchyard of the principal Presbyterian church in Philadelphia with elaborate ceremonies.

His eldest son, John Henry, was then seventeen years old, and a student for the ministry. When the people saw the certificate of his studies, they were delighted, and insisted on his preaching. He was, therefore, as Rev. Dr. Good says, the boy preacher of the early Reformed. He preached to them every Sunday twice and had catechization twice. The first Sunday he preached at Philadelphia morning and evening, and after service he had catechization. On the second Sunday he preached at Skippack in the morning, then had catechization, and in the afternoon he had service and catechization at Old Goshenhoppen. On the third Sunday he preached at New Goshenhoppen and had catechization in the morning. In the afternoon he preached at Great Swamp, in Lehigh county, where was a large congregation. Here, at Great Swamp, he opened the church book on April 24, 1736.

Goetschius continued preaching until 1739, when he went to Bucks county and studied under Dorsius. On September 24, 1740, he paid a farewell visit to New Goshenhoppen and baptized eight children. Rev. Boehm says in his report in 1744, that Goetschius went to Long Island in October, 1740, where he was irregularly ordained by Revs. Dorsius, Tennant and Frelinghuysen in April, 1741. The classis of Amsterdam was very angry at this act of Dorsius in ordaining Goetschius, as he had no authority from them to do it, and he was censured. Goetschius was finally examined and ordained in 1748, when he became pastor at Hackensack, N. J. He died in 1774.

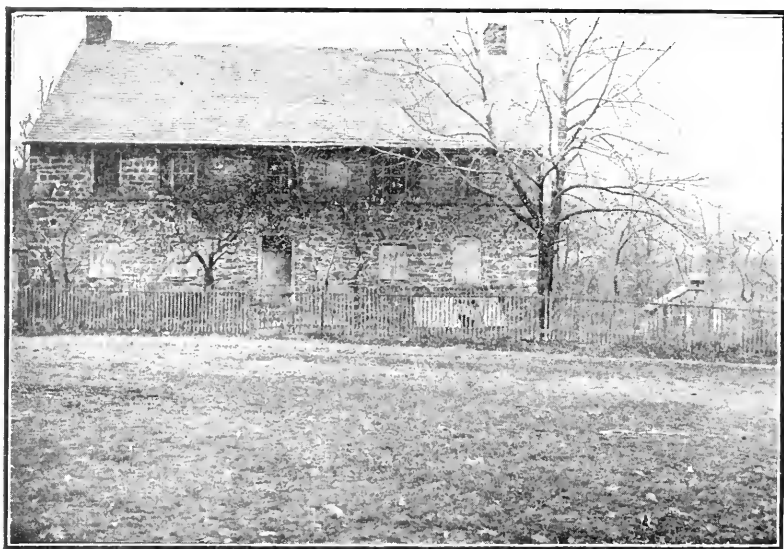
The next three entries in the book were probably written by Rev. Boehm, who preached here occasionally until his death in 1749. The first of these is dated June 12, 1739, and is the baptism of Anna Barbara, daughter of Martin and Sara Kocher. The sponsors were Barbara, wife of Ulrich Burghalter and Nicholas Sager. On June 27, 1739, George, the son of Ulrich and Lucia Flickinger, was baptized. His sponsors were George Kern and Juliana, wife of Peter Traxel. The last of these three entries is the baptism on September 30, 1739, of John Peter

Sensingier, son of Ulrich and Catharine Sensinger. The sponsors were Peter Traxel and wife Juliana, Anna Mary, wife of John Traxel, and Nicholas Kern.

Ulrich Flickinger came to America in 1733. The family lived here many years, but later removed from the vicinity.

John Traxel, whose wife was a sponsor, came to America in 1737. His son, John Peter Traxel, built in 1756, the house in which the congregation frequently worshipped.

Then follow three entries of the baptism of children in the Saucon church, on September 23, 1740, by "Inspector Peter Henry Torschius."



House built by John Peter Traxel in 1756, in which church services were held

The first of these is that of John Michael Lorentz, son of Frederick and Margaret Newhard. The sponsors were Lorentz Guth, Michael Newhard, Juliana Catharine Traxel and Engel Trumer. The second is that of John Michael, son of John and Anna Mary Weber. The sponsors were Michael Weber and wife. The third is that of Mary Barbara, daughter of John Nicholas and Eva Schneider. The sponsors were Peter Traxel, Paulus Paillet, Mary Margaret, wife of Nicholas Kern, and Anna Barbara, daughter of Nicholas Saeger.

Frederick Newhard owned 203½ acres of land along the Coplay creek, which he sold to Adam Deshler, and removed to near Allentown. He came from Zweibruecken in 1737.

Michael Newhard, brother of Frederick, was born in 1713, and died in 1793. He and his wife are buried in the Egypt graveyard. He was the ancestor of the Newhard families of North Whitehall.

Lorenz Guth came from Zweibruecken in 1738. He afterwards founded the Jordan Reformed church.

Paul Balliet was born in Alsace in 1717, and came to this country in 1738. He married a daughter of Abraham Wotring, and died in 1777. He was the father of Col. Stephen Balliet, a Revolutionary officer.

Rev. Dr. J. I. Good says, in his "History of the Reformed Church," that Rev. Dorsius was a native of Meurs, Germany. He studied at Groningen and Leyden, and was ordained in Holland in 1737. He came to America October 5, 1737, and was pastor of the Dutch church at Neshaminy, Bucks county. He had been asked by the deputies in Holland to correspond with them and to answer certain questions concerning the German Reformed churches in Pennsylvania.

The next entry in the record book states that the following five children were baptized on July 28, 1741, by Rev. Mr. Boehm. These children were George Frederick, son of Peter and Juliana Catharine Traxel, whose sponsors were George Kern, Frederick Newhard, Salome Gut, wife of Lorentz Gut, and Susanna, wife of George Ruch; Catharine Elizabeth, daughter of George and Catharine Elizabeth Kern, whose sponsors were Peter Traxel, church censor, Roland Schmidt, Mary Barbara, wife of Michael Newhard and Lucé, wife of Ulrich Flickinger; Catharine Barbara, daughter of Ulrich and Lucé Flickinger, whose sponsors were Christian Brengel, single, Juliana Catharine, wife of Peter Traxel, and Catharine Elizabeth, wife of George Kern; a child of Ludwig and Eva Knaus, whose sponsors were Nicholas and Mary Margaret Kern; and George Jacob, son of Frederick and Anna Mary Schneider, whose sponsors were George Jacob Kern, son of George Kern and Anna Barbara, daughter of Nicholas Saeger.

Rev. John Philip Boehm was born at Hochstadt, Germany, Nov. 25, 1683. His father, Philip Lewis Boehm, was the pastor there. John Philip Boehm taught school at Worms from 1708 to 1715, and at Lambsheim from 1715 to 1720, after which he came to America. He settled in the Schuylkill valley above Philadelphia and there held religious services without salary in the capacity of a "reader." As no Reformed minister was to be had, the people finally prevailed on him to become their minister, and in 1725, he first administered the communion at Falkner Swamp, Skippack and White Marsh. He formulated a church constitution which was adopted by seven congregations—the three above mentioned, Conestoga, Tulpehocken, Philadelphia and Oley. Later he also founded a congregation in Whitpain

township, Montgomery county, still called Boehm's church. He was ordained Nov. 23, 1729, in the Reformed church of New York city. He died suddenly at the house of his eldest son, April 29, 1749, after he had on the previous day administered the communion to the congregation at Egypt. This house is still standing at Hellertown. As Rev. Dr. Good says, he worked on virgin soil, and should ever be honored as the founder of our church.

Again referring to the church book, we find this notice: "1742. Children were baptized by Peter Traxel and George Kern. Commencing 1742, were baptized by myself. John Conrad Wuertz. V. D. M. Helvetio Tigurinus."

John Conrad Wuertz, or Wirtz, was born Nov. 30, 1706, and was a brother-in-law of Goetschius. He became school-master at old Goshenhoppen, and later began preaching, though not ordained.

He baptized twelve children here at Egypt, dating from Sept. 17, 1742 to Dec. 21, 1744.

Michael Schlatter, the Missionary Superintendent, also visited Egypt in June, 1747. He says in his Journal: "From Wednesday to Saturday, the 24th, 25th and 26th, I visited the congregations in Manatawny, Magunchy, Egypt and on the Lehigh, a circuit of 45 miles and came near to Bethlehem, a location of the Moravians."

In September, 1747, the first Coetus of the Reformed church was held in Philadelphia, and the delegate from Egypt was Abraham Wotring.

From 1744 to 1752 there are no entries in the record book. Schlatter says in his journal, on Nov. 8, 1748: "I received a call for a minister from the congregations called Egypt and Heidelberg. They desire to have a permanent pastor, and obligate themselves for forty-two pounds, or two hundred and eighty Dutch guilders, as salary." In the same year he states that the charge, composed of the Heidelberg, Egypt, and Jordan congregations, is without a regular minister.

In the minutes of the second Coetus, held in 1748, is the following: "The delegates from Egypt and Heidelberg, in Bucks county, and from Little Lehigh, have asked for a regular minister, and have received as a unanimous answer from the Coetus that if at least fifty pounds of Pennsylvania money can be raised, then Coetus will send a request to the Venerable Christian Synods to obtain a minister for them."

It was at this same session of Coetus that the marriage fee was fixed at 7 shillings and 6 pence, and the fee for a funeral sermon at 5 shillings, but no remuneration was to be asked for baptism.

In the minutes of a special Coetus held at Philadelphia on August 10 to 13, 1752, Rev. Michael Schlatter in his report to

the Holland Synods says that with the approval of the brethern, he placed the newly arrived six ministers, among them Domine Wissler at Egypt. At the Coetus held October 18 to 24, 1752, at Lancaster, John Jacob Wissler, of Egypt, was present.

In the minutes of a special Coetus held at Philadelphia on December 12, 1752, occurs the following: "As regards Domine Wissler, located at Egypt, at no great distance from Dos. Weiss and Leydich, he is more of a friend to Dos. Steiner and Rubel than to us, and we are also afraid that he will not come up to our expectations. Neither did he come to this meeting, but sent in writing the following excuses; viz., 'That he had an engagement to preach, and to marry a couple, that he had to visit the sick and had house visitations on hand, nor could he leave his wife alone, and that he had no money for the journey.'"

In the church book in 1752, after the text, Matthew, 19: 14, occurs the name, "John Jacob Wissler, Dillenberga Nassauicus, pastor of Egypt, Jordan and Heidelberg."

Rev. Wissler was born at Dillenberg, Feb. 23, 1727, and was the only one of the six young men who came with Schlatter who was married. He seems to have been the first regularly appointed pastor of Egypt congregation. His salary in 1753 is recorded as 35 pounds. The first entry written by Rev. Wissler was on Sept. 24, 1752. Of the sixteen entries of baptism made by him, seven related to Egypt, seven to Heidelberg, and two to Jordan congregation. He also recorded the confirmation here in 1753 of fourteen boys and seventeen girls, and in 1754 of two boys and two girls. Of the earlier ministers, he was the only one who recorded any deaths, of which there are two, Abraham Wotring, on Nov. 28, 1752, and Elizabeth, daughter of the late Henry Roeder, of Heidelberg, on May 10, 1753. He recorded also two marriages, one on December 12, 1752, in Heidelberg, the very day on which Coetus met, showing that, one, at least, of his excuses was true.

In the Coetus minutes of October 30, 1754, mention is made of his death, "a month ago, after a sickness of two months," and his widow was given ten pounds. In 1756, Coetus gave his widow six pounds; in 1757, six pounds; and in 1759, two pounds, eight shillings. In a letter written by Rev. Stoy, dated Sept. 30, 1757, referring to the Indian troubles, he says: "The place where Domine Wissler labored, when living (Egypt), has been pillaged and robbed of its inhabitants."

From 1754 to December, 1764, Egypt was without a pastor. Who preached here is unknown. Although there are many records for these years in the church book, there are no names of ministers recorded. Two baptisms are recorded on Oct. 5, 1755, very poorly written, evidently by a layman, and one on May 2, 1756. Then the handwriting improves, and there are two recorded on June 6, 1756; two on July 15, 1756; two on August

15, 1756; and one on November 7, 1756. In 1757 there are five records, and in 1758, six; in 1759, one; in 1760, three; in 1761, six; in 1762, one; and in 1763, three. The last, on April 12, 1763, and the last in the old church book, was a daughter of John and Margaret Snyder, all three of whom were killed by Indians on October 8, 1763, about a mile northwest of here.

In the minutes of Coetus of 1763, is the following: "A call was presented to us by the three congregations in Weythall (Whitehall) township and Northampton county, in which they earnestly desire to have a regular pastor, for whom they are willing according to their ability to contribute fifty pounds, Pennsylvania currency, per annum. If it were possible to raise this sum to fifty pounds sterling, we would humbly beg your Reverences to secure a pastor for them. But as this sum (fifty pounds Pennsylvania currency) is too small properly to support an honest man, we dare not venture to do so. However, should the Reverend Fathers know of a way to increase that sum, the increase would be accepted with cordial gratitude."

In the minutes of 1764 it is stated that "Lancaster, Reading, York, Tulpehocken, Whitehall, Easton, Goshenhoppen, important places for preachers, request, beg and pray through us for help." In 1765, Rev. Weyberg, President of Coetus, reported having visited several congregations, among them Whitehall, and found them in good order.

In the minutes of the Coetus held at Lancaster on May 9, 1765, is stated that one, John Daniel Gros, a well-educated man, who came over with Rev. Hendel, was received into the Coetus. The minutes then continue as follows: "The time in Holland being too short, on account of the departure of the ship, he could not further address himself to the Rev. Synods and await their decision. Therefore he at once desired our assistance here. We were obliged to take him from the ship, because several shepherdless congregations wanted to take him, engage him, and receive him as their pastor. To stop and prevent all disorder, we examined him in theology and languages, and found him exceedingly well versed. His delivery was defective, but his credentials from Marburg and Heidelberg were genuine and fine. Mr. Hendel's testimony to his conduct and diligence at the University of Heidelberg as long as he knew him there, was of very great weight with us. In this manner we ordained him and located him at Whitehall, where he is serving four congregations with zeal and praise. We trust that this worthy man will be accepted by your Reverences, and that our action, demanded by the state of affairs, will meet with approval."

Further on we find the following: "At Whitehall Domine Gros found 94 members in the one congregation, Egypt; from the middle of December to May, baptized 7 children, received 13 members."

According to the inscription on the fly leaf of the record book of the Reformed church at Unionville, December 20, 1764, is the date Rev. Gros took charge of the four congregations of Allentown, Egypt, Schlosser's and at the Jordan. In 1766, Rev. Gros reported 31 families at Egypt, 12 members received and 7 baptized.

The first baptismal record written by Rev. Gros at Egypt was dated April 28, 1765, and is the first entry in the second church book. This book contains the following inscription: "Church Book of the Congregation in Egypt, begun in the year 1764, under the care of Rev. Daniel Gros, Reformed Minister." On the fly leaf is the following memorandum: "The Egypt church. The Reformed congregation was founded Anno 1733. The first was a log church, built in 1764. The second was of stone, 40 by 50 feet, and was built in the year 1785. The third is of brick, 50 by 65 feet, and was built in 1851. It cost in money expended \$7,383.00, and including the work, cost about \$11,000."

From other memoranda we learn that Nov. 8, 1765, George Jacob Kern, who had the custody of the alms money, paid £2. 4s. 8d. to Jacob Mickley, the elder, his successor. On December 17, 1766, Jacob Mickley paid £1. 6s. to his successor as alms-surveyor, John Schadt. On the same date, the church account was examined, and no claims were found against the congregation, but all debts were paid. This was signed by Adam Deshler, Michael Newhard and Rev. Gros.

In 1767 the four congregations purchased a house and six acres of land, situated in what was called "Moyer's Valley," for use as a parsonage. The cost of this was one hundred and fifty-two pounds, Pennsylvania Currency (\$345.67). Egypt's share was one-fourth, or thirty-eight pounds. In addition to this there was spent upon the parsonage £31. 13s. 4d., of which Egypt's share was £7. 18s. 4d. Adding to this 2s. 6d. for writing the agreement, made the total for this congregation amount to £46. 10d. From an old account book of the congregation we find that this amount was made up as follows:

	£	s.	d.
Peter Burkhalter.....	4	0	0
George Jacob Kern.....	4	0	0
Johannes Schad.....	2	12	6
Christoph Schneider.....		15	6
Adam Deshler.....	3	4	0
Peter Deshler.....		17	6
Jacob Mickly, Jun.....	2	10	0
Peter Kohler.....	3	4	0
Jacob Kohler, Sen.....		5	0
Jacob Kohler, Jun.....	1	15	0
Ulrich Flickinger.....	1	3	0
Jacob Mickly, Sen.....	2	5	0

	£	s.	d.
Nicolaus Mark.....		17	6
Peter Steckel.....	3	0	0
Jacob Schreiber.....	2	10	0
Nicolaus Allemann.....		12	6
Jacob Flickinger.....	1	0	0
Peter Flickinger.....		9	0
Jacob Moritz.....		3	0
Michael Neuhart, Sen.....	1	2	0
Michael Neuhart, Jun.....		10	0
Johannes Moritz.....		4	6
Nicolaus Draxel.....	2	0	0
George Leibenguth.....		5	0
Johannes Hoffmann.....	2	10	0
Jacob Miller.....	1	0	0
George Koehler.....		13	0
Engelbert Hoffmann.....		16	6
George Flickinger.....		4	0
Bastian Miller.....		5	0
Martin Mickly.....		2	6
Christoph Kern.....		3	0
Peter Siegfried.....		3	0
Frederick Neuhart.....		1	6
Peter Neuhart.....		1	6
	45	5	0
Peter Burkhalter added.....		15	10
Total Receipts.....	£ 46	0	10

The above was signed, May 29, 1771, by J. D. Gros, Abr. Blumer, Michael Neuhart, Jacob Mickly, Jacob Miller and Nicolaus Marck.

In this year, 1767, Paul Balliet represented this charge as a delegate at the meeting of Coetus, and it is recorded that ten shillings was paid him to ride to Coetus, presumably for his expenses.

In 1768, Rev. Gros was Secretary of Coetus and reported a membership of twenty families at Egypt, having baptized nine, and confirmed 41 in the four congregations. He adds; "In each congregation is one winter school. Two congregations are served every Lord's Day."

In 1769, Rev. Gros was President of Coetus. In that year, quoting from the minutes, is the following: "Domine Gros, who is much beloved by the Reverend Coetus as well as by his charge at Whitehall, this year received a regular call from two large congregations at Saucon and Springfield, which last year already were commended to the Reverend Fathers. Domine Gros showed

considerable inclination to accept this call, and complained especially on account of the unfitness of his present dwelling at Whitehall. He lives in a very poor building, also at a place where no wholesome water can be had: which to a minister in this country, who has nothing to drink but water, may be a chief cause for complaint, especially in the hot summer days, when through bad water one's health can easily be impaired. The delegate from Whitehall (who was Peter Roth, of Allentown) was questioned concerning this and replied, that the congregations at Whitehall, were well satisfied with Domine Gros, and that they would be sorely grieved, if they were forced to lose him. We resolved to leave this matter to the decision of Domine Gros, that he may determine for himself whether he could leave the charge which he has hitherto had, and accept the call to Saucon and Springfield. Do. Gros thereupon declared, that the separation from Whitehall would be very hard for him, because he well knew that his ministry among them had been blessed by the Lord to the good of many souls, and for the future even more was to be expected; that therefore he could not leave these congregations unless Coetus would recommend to them in his place the first capable minister whom the Reverend Fathers might send over. This request was granted in the hope that the congregations at Whitehall would see to it that their future pastor need not make such complaints."

Rev. Gros is reported in 1769, as living with his family at Whitehall, and having a membership of 34 families and baptized 16 at Egypt, and confirmed 30 in the whole charge.

In the Coetus records of 1770, it is stated that the resolution of the previous year in regard to the four congregations served by Domine Gros was confirmed. The resolution is as follows: "That, because Domine Gros goes to Saucon and Springfield, the congregations which he leaves shall be supplied by the first capable minister who may be sent to us by the Christian Fathers, in order that this vineyard, so prone to turn into a wilderness, may not again, from want of cultivation, be entirely destroyed and become unfruitful."

In 1769, it is recorded that the share of Egypt congregation towards the pastor's salary was 18 pounds, 15 shillings (\$50.00). In 1770, Rev. Gros reported at Egypt, 36 families, 10 baptized, and 45 confirmed in the whole charge. His salary was 70 pounds.

REV. JOHN DANIEL GROS, D. D.

John Daniel Gros was born at Webenheim, in the county of Zweibrucken. He attended the Universities of Marburg and Heidelberg, went to Holland to arrange to be sent to America by the deputies, but found the ship ready to sail, and came over without waiting for them. He took the oath of allegiance at Philadelphia, Dec. 4, 1764. The Coetus located him in White-

hall, where he labored must successfully, and the people became greatly attached to him. In 1769, he was called to Saucon, but so great was his attachment to his charge that he would not give them up until they had a pastor, as already mentioned. For a time he served both charges, although quite a distance apart. He would preach in his old charge three Sundays and the fourth Sunday in Saucon and Springfield. But in 1770, he left his old charge, giving his entire time to Saucon. In 1772, he complained to Coetus that his congregations did not pay his salary. Because of their want of love, stubbornness, neglect of church worship and failure to pay his salary, he therefore accepted the next year, a call to Kingston, N. Y., where he was pastor from 1773 to 1783. He was pastor of the German Reformed Congregation in New York City, from 1783 to 1795. He became Professor of German Languages at Columbia College, 1784-1795; of Moral Philosophy there, 1787-1795; regent of the University of New York, 1784-1787. Columbia College gave him the degree of Doctor of Divinity in 1789. He died May 27, 1812. He published the first great book published in America on moral philosophy, entitled "Natural Principles of Rectitude, a systematic treatise on Moral Philosophy," Philadelphia, 1795.

Rev. Abraham Blumer succeeded Rev. Gros as pastor of the Egypt congregation.

REV. ABRAHAM BLUMER.

Abraham Blumer was born at Grabs, then in the canton of Glarus, Switzerland, December 14, 1736. (Old Style.) At his baptism on December 19th, his sponsors were Magistrate David Hildy, Captain General John Hildy, Catharine, wife of High Bailiff Schmidt, and Anna Blumer, wife of a relative. His father was John Jacob Blumer, minister at Betschwanden and Grabs, Switzerland, who died in 1746, and his mother was Salome Shindler, of Mollis. His grandfather, John Henry Blumer, was Deacon at Shwandi and Pastor at Grabs, and his ancestors held offices of distinction in Switzerland for generations, the genealogical tablets of the family running back to Othmar Blumer, who was Church Steward at Shwanden, in the sixteenth century. Of his four brothers, three died in military service, one as Major, one as Ensign, and one as cadet, and one died on his voyage to America.

Abraham Blumer matriculated at Basle, August 1, 1754. He was ordained June 8, 1756. He became chaplain of a Swiss regiment, in the service of the King of Sardinia, July 11, 1757, remaining in it until 1766, when, according to Rev. Dr. Good, he entered the teaching profession in his canton. He became vicar to a sickly minister and also private tutor. Rev. Mr. Planta, the pastor of the German Reformed church at London, wrote a letter, June 26, 1770, to the deputies, strongly urging his appointment. He appeared before the deputies August 22, with Rev.

Charles Lewis Boehme, and also before the classical committee, August 27, 1770. He left Amsterdam, September 6, 1770. He arrived at New York the latter part of January, 1771. He appeared before the Coetus in February, and in that month took charge of the four congregations in Whitehall charge, one of which was Egypt. In the records of Unionville church, he wrote the date of his taking charge of the congregation February 17, 1771. His first baptism at Egypt was on June 2, 1771. In October, 1771, Rev. Blumer attended the session of Coetus and reported a membership at Egypt of forty families. In 1782 he



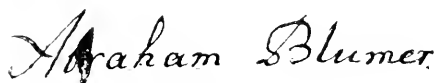
Silhouette of Rev. Abraham Blumer.

reported 38 families at Egypt, 14 baptized, 12 confirmed and one school, with 53 pupils. In 1785 the report was very full, and gave at Egypt 44 families, 23 baptized, 14 confirmed, and one school, with 46 pupils. The yearly salary is given as one hundred pounds, with twenty pounds perquisites, and ninety-five pounds expenses.

Rev. Blumer was a well-educated man and was possessed of considerable ability and scholarship. In 1774, he received a call from the French Reformed church, of New York City, which he declined in a letter written in the French language. (See Dubb's Reformed church in Pennsylvania.) He was clerk of Coetus in 1773 and 1784, and president in 1774 and 1785. In 1785, he purchased a tract of 195 acres along the Jordan at the present "Iron Bridge," on which a house built by him still stands.

He was pastor here for thirty years, until May, 1801, when old age compelled him to resign. He retired to his home where he died April 23, 1822, at the age of 85 years, and was buried at the Jordan Reformed church. During his pastorate he baptized 2517 children and confirmed 1137. The last entry in his handwriting in the Egypt records is dated May 17, 1801.

During Rev. Blumer's pastorate, the second church was built. The cornerstone was laid June 13, 1785, and the church was dedicated June 4, 1786. The cost was £893.0 s. 3½ d. (\$2,381.73). At the same time an organ was installed into the church at a cost of £ 154. 2 s. 9 d. (\$411.04).



Facsimile of Rev. Blumer's signature.

The two congregations, prior to erecting the new building, entered into an agreement, of which the following is a translation:

"This 18th of April, Anno Domini, 1785, we, the members of the Evangelical Reformed and the Evangelical Lutheran congregations, belonging to the parish of Egypt, in Whitehall township, Northampton county, in the State of Pennsylvania, have bound ourselves and agreed to erect a new stone church, 50 feet long and 40 feet broad, for joint use, and we herewith give to our joint architects, chosen for that purpose, namely, Peter Kohler, Esq., Samuel Saeger, Philip Jacob Schreiber, Adam Zerfass, Jacob Mickly and Nicholas Saeger, Sen., full power to place the above-mentioned church upon one of the most suitable spots on our joint church lands. We also bind ourselves and each other to contribute to the requisite and necessary expenses according to our ability, until the said church is built and completed, which we hereby certify to with our own signatures, on the above-mentioned day and date."

PETER KOHLER,
SAMUEL SEEGER,
JACOB MICKLY,
NICOLAUS SEEGER, SEN.,
PETER BURKHALTER,
PETER DESHLER,
GEORG KOEHLER,
JOHANNES MORITZ,
FRIEDRICH NEUHART,
JOHANNES HOFFMANN,
CHRISTIAN SEEGER,
NICHOLAS SAEGER (*Tanner*),
DANIEL KERN,
JOHANNES GROB,

PHILIPP JACOB SCHREIBER,
ADAM ZERFASS,
HEINRICH STECKEL,
JACOB MEYER,
ENGELBERT HOFFMANN,
WILHELM LAURY,
ABRAHAM HARTMANN,
JACOB KOHLER,
CASPAR RITTER,
GEORG FLICKINGER,
JACOB FISCHER,
ADAM TRAXEL,
JOHANNES STECKEL,
JACOB GEIGER,

JACOB LAUB,
 MICHAEL NEUHART,
 THEOBALD HERZOG,
 ADAM DESHLER,
 DAVID NEUHART,
 JOHANNES SCHANTZ,
 JACOB KERN,
 PETER BURKHALTER, JUN.,
 JOHANNES MEYER,
 JOHN KERN,
 GEORG SCHAD,
 CHRISTOPH KERN,
 JACOB SHANTZ,
 ADAM SCHEURER,
 JACOB SEEGER,
 JOHANNES SCHAD,
 MICHAEL NEUHART, JUN.,
 PETER NEUHART,
 PETER HOFFMANN,
 PHILIP KNAPPENBERGER,
 JACOB MUELLER, SEN.
 HEINRICH RUCH,

CHRISTIAN TRAXEL,
 JACOB FLICKINGER,
 PETER MEYER,
 JACOB STECKEL,
 PETER KERN,
 GEORG REMELY,
 PHILIPP ROTH,
 NICOLAUS TRAXEL,
 JOHANNES KOCHER,
 SEBASTIAN MUELLER,
 MICHAEL RINGER, SEN.,
 HEINRICH JEHL,
 ANDREAS SIEGFRIED,
 NICOLAUS HERZOG,
 JACOB HARTMANN, JUN.,
 CHRISTIAN BERTSCH,
 HEINRICH BIERY,
 ANDREAS FUCHS,
 ANDREAS JEHL,
 LORENZ RUCH,
 MARTIN MICKLY,
 GEORG JACOB SCHNECK.

ABR. BLUMER, *Minister*.

JOH: CASPAR DILL, *Minister*.

The laying of the cornerstone of the new church took place June 13, 1785, at which time sermons were preached by Revs. Blumer and Shellhard, before a large assemblage of people, and a copy of the following resolutions was placed in the cornerstone: "As we, the Evangelical Lutheran and Reformed congregations in Whitehall township (otherwise called Egypt), have agreed to build a house of God for our common use, therefore have we drawn up the following articles:

I.

No minister shall be admitted into the church, who is erroneous in doctrine, or is scandalous in conduct, or who was not lawfully called to the ministry.

II.

Both congregations shall have an equal right and share in this church.

III.

In order to guard against misunderstanding and dispute, it is established, with the approbation of both congregations, that none shall obstruct the other in the service of God, but each shall hold justly to its alternate time.

IV.

All repairs, which shall become necessary to this house of divine worship, shall be paid jointly.

V.

The consistories of the congregations, and the pastors chosen, shall conduct the congregations to the best of their abilities, and keep in order the accounts pertaining to the church.

Done this 13th of June, 1785, and signed with our own signatures, by us, the Architects, Elders and Deacons of both congregations, on the day on which the cornerstone was laid."

PETER KOHLER,	SAMUEL SAEGER,
PH. JACOB SCHREIBER,	ADAM ZERFASS,
JACOB MICKLY,	NICHOLAS SAEGER,
MICHAEL NEUHART,	NICHOLAS HERTZOG,
MICHAEL NEUHART, JUN.,	JACOB LAUB.
JOHN HOFFMAN.	

ABR. BLUMER, *Pastor.*

JOH: CASPAR DILL, *Pastor.*

The treasurers of the two congregations, Peter Burkhalter, Esq., and Samuel Saeger kept accurate and detailed accounts of all receipts and expenditures. An assessment was laid upon each member, according to his means, which amount he was required to pay. The members of the Reformed congregation were assessed as follows:

Peter Kohler, Esq., £ 29; Peter Burkhalter, Esq., £ 29; John Hoffman, £ 25; Jacob Mickly, £ 22; Jacob Kern, £ 22; Adam Deshler, £ 22; Elizabeth Steckel, widow of Peter Steckel, Henry Steckel and John Steckel, £ 22; Philip Jacob Schreiber, £ 20; Jacob Kohler, £ 18; Peter Kern, George Remely and Jacob Miller, Sen., each £ 16; Martin Mickly and John Schad, each £ 15; Nicholas Traxel, £ 14; Peter Deshler, Peter Newhard and Philip Roth, each £ 13; Frederick Newhard, George Schad and Henry Biery, each £ 12; Michael Newhard, Jun., John Moritz and Jacob Flickinger, each £ 11; George Flickinger, £ 10; Christopher Kern, £ 8, 10 s.; Peter Meyer, £ 8; Andrew Siegfried, £ 7, 10 s.; Adam Traxel, Daniel Kern, Engelbert Hoffman and David Newhard, each £ 7; John Grob and Jacob Hartman, each £ 5, 10 s.; Michael Newhard, Jacob Steckel and John Kocher, each £ 5; Peter Hoffman and Sebastian Miller, each £ 4; Martin Meyer, £ 3, 10 s.; Jacob Meyer and Martin Graff, each £ 3; Christian Traxel, £ 1. 10 s.; George Hartman, £ 1. 2 s. 6 d.; Jacob Geiger, £ 1; John Kern, Abraham Hartman and Andrew Keck, each 15 s.; Philip Faust, 7 s. 6 d.; and Adam Kern, 3 s. The total contribution of the Reformed members amounted to £ 545. 2 s. 6½ d.

The members of the Lutheran congregation were assessed as follows:

George Koehler, £ 25; Samuel Saeger, £ 22; Christian Saeger, £ 22; Lorenz Ruch, £ 14; Conrad Leisenring, £ 12; John Meyer,

£ 11; Nicholas Saeger, Sen., £ 10; Adam Zerfass and Andrew Fox, each £ 9; Adam Scheurer, £ 8. 10 s.; Caspar Ritter, Christian Bertsch and Theobald Herzog, each £ 8; Jacob Laub's Executors and Adam Miller, each £ 7. 10 s.; Michael Ringer, Sen. and Jacob Kretschman, each £ 7; Nicholas Saeger (son of Christian Saeger) and Andrew Jehl, each £ 6; Nicholas Herzog, Jacob Saeger, George Helferich and Jacob Wolf, each £ 5; Henry Ruch, £ 4; Henry Jehl, £ 3, 10 s.; George Jacob Schneck and Michael Deiber, each £ 3; William Laury, Peter Reng and Jacob Shantz, each £ 2; Sybilla Leisenring, widow of Conrad Leisenring, Sen., contributed £ 2; Philip Knappenberger, £ 1. 17 s.; Michael Ringer, Jun. and George Miller, each £ 10. 10 s.; Michael Zellner, £ 1. 2 s. 6 d.; Margaret Meyer, widow of Nicholas Meyer, contributed £ 1; Michael Miller, John Schantz and Philip Kurtz, each 15 s.; Jacob Fischer, 10 s.; and George Hausser, 3 s. 9 d. The total contribution of the Lutheran members amounted to £ 262. 17 s. 4 d.

These assessments were paid in installments, and interest was collected upon overdue installments. Upon the occasion of the cornerstone laying, on June 13, 1785, there was collected £ 11. 12 s. 4 d. On June 16, 1785, ten pounds alms money was received from the Reformed congregation. Contributions from non-members were received as follows:

	£	s.	d.
Christian Gilbert, of Lowhill Township.....		7	6
Caspar Thomas, of Lowhill Township.....		3	9
Abraham Duffield & Longstreet.....		7	6
Gottfried Knauss, of Northampton Parish.....	1	2	6
Nicholas Marcks, formerly a member of this Parish, now in-----		10	0
John Miller, carpenter, of Allentown.....		7	6
Jacob Buchman, of Lehigh Township.....	1	16	0
John Henry Geiger, of Heidelberg Township.....		7	6
Peter Ealer, Esq., Sheriff of Northampton County.....		15	0
Conrad Ihrie, of Easton.....		10	0
Adam Heberly, of Jordan Parish.....	1	5	0
Conrad Marcks, of Northampton Parish.....		10	0
Theobald Schaffer, of Lehigh Township.....	1	0	0
Peter Kuntz, of Lehigh Township.....		10	0
John Roth, of Northampton Parish.....		7	6
John Lichtenwalder, of Jordan Parish.....		15	0
Carl Beyer, Doctor, of Kutztown.....		17	7
Joseph Bossner, shopkeeper.....		7	6
Carl Hornberger, of Lynn Township.....		7	6
Jacob Kolb, of Northampton Parish.....	1	0	0
David Deshler, of Northampton Parish.....	2	5	0
John Loeser, now of Egypt Parish.....		9	0
Adam Deshler, of Northampton Parish.....	1	4	0
Michael Kolb, of Northampton Parish.....	1	10	0
Total.....	£ 18	15	4

On June 4, 1786, at the dedication of the church, there was collected £ 26. 2 s. 6 d.

In addition to this, the Reformed congregation collections (Allmosen) amounted to £ 8. 17 s. 8 d.; that of the Lutherans to £ 4. 11 s. 5 d.; and nails were sold amounting to £ 5. 1 s. 2 d., thus bringing the total receipts to £ 893. 3½ d.

The expenditures in building the church were as follows:

The board and lodging of the carpenters, masons, quarrymen and mortar-carriers at 15 pence per day, the account of which was kept by Conrad Schneider, the schoolmaster, and which was furnished by Jacob Mickly, Henry and John Steckel, Peter Kohler and John Hoffman, amounted to £ 117. 3 s. 2 d.

The master joiners, John Miller and George Jacob Newhard, agreed to do the carpenter work for £ 200, Pennsylvania Currency. The total cost of the carpenter work, including interest on the payments, amounted to £ 224. 11 s. 3½ d.

Nicolaus Ott, of Allentown, agreed to do the mason's work for £ 89. 5 s., Pennsylvania currency. The total paid him, including interest, was £ 90. 9 s.

The smith's work was done by Peter Kern, of Whitehall township, at the rate of 14 pence per pound. The total paid him for iron supplied, tools sharpened and interest, was £ 88. 11 s. 10 d.

The shingles were purchased from Eyre and Wever, of Philadelphia, and cost £ 38. 5 s. 6 d.

The boards were of white fir, pitch fir, white pine and oak, and were purchased from Christian Wirth, Jacob Mickly, John Hoffman, Michael Strohl, Michael Ohl, of Penn. township, Abraham Duffield, George Gilbert, Abraham Sterner, John Moritz and Peter Schneek, and the total cost was £ 76. 19 s. 9 d.

To the following quarrymen, mortar carriers and laborers, namely, John Merkel, John Schanz, John Hoffman, Solomon Ringer, Dietrich Hartman, Christian Kaesebauer, John Meyer, Abraham Hartman, John Loeser, Jacob Hauck, Daniel Roth, Jacob Kraft, Michael Zoellner, Conrad Naas, John Kern and John Kohler, at three shillings per day, was paid £ 57. 19 s. 1 d.

The nails were bought of Wister & Co., in Philadelphia; Gottfried Roemelt, in Bethlehem; Wm. Gibbs & Co., in Philadelphia; John Richards, in Philadelphia; Christian Heckewelder and Abraham Levering, in Bethlehem; and Peter Rhoads, in Allentown, and cost £ 31. 18 s. 3 d.

The paint was purchased from Henry Epple and others in Philadelphia, and cost £ 14. 18 s. 11 d.

The glass, bought in Philadelphia and Bethlehem, cost £ 24.

The lime, bought of Samuel Saeger and Theobald Herzog, cost £ 2. 13 s. 4 d.

For hair, bought of Philip Roth, Adam Zerfass, Simon Dreisbach, Samuel Saeger and Thomas Mowharter, was paid £ 1. 2 s. 6 d.

For the sawing of wood by Peter Kohler and Jacob Shantz, and of laths, by Frederick Beck, of Lehigh township, was paid £ 22. 4 s. 2 d.

For brandy, was paid £ 14. 12 s. 6 d.

Among the miscellaneous expenses, were; 3 s. 9 d. for a white pint bottle, put in the cornerstone; £ 2. 16 s., for 1600 bricks of Charles Colver, of Bethlehem; £ 1. 15 s. 9 d., for travelling expenses of Henry Epple, of Philadelphia, son-in-law of Peter Burkhalter, Esq., who painted the pulpit, altar, &c., without charge; £ 1. 2 s. 6 d., to Andrew Leisenring & Co. for the customary "Trinkgeld," for the carpenter apprentices; for Linseed, £ 11. 14 s.; to Jacob Strein, for keeping all the accounts, £ 5. 3 s. 10 d. Total £ 87. 11 s.

The total expenditures amounted to £ 893. 3½ d.

On August 9, 1801, the accounts were closed and signed by Rev. Abraham Blumer; Peter Burkhalter, Trustee, Elder and Treasurer; Philip Jacob Schreiber, Trustee, Elder and Architect; Jacob Mickly, Architect; Peter Kohler, for his father Peter Kohler, deceased; and Michael Neuhard, Nicholas Kern and Jacob Meyer, Deacons, for the Reformed congregation; and by Rev. John Casper Dill; Nicholas Saeger, for his father Christian Saeger, deceased, a former Trustee; Nicholas Seeger, Trustee; Nicholas Seeger, for his father Samuel Seeger, deceased, Architect and Treasurer; Adam Zerfass and Nicholas Seeger, Architects; Nicholas Saeger and Caspar Ritter, Elders; and George Ringer, John Saeger, George Keim and George Smull, for the Lutheran congregation.

The Reformed congregation contributed to the cost of the organ, £ 71. 8 s. 2 d., which was contributed by the same persons who contributed to the cost of the church, with the addition of Peter Burkhalter, Jun., John Kohler and Peter, son of Jacob Kohler.

The Lutherans gave £ 28. 15 s. 4 d., contributed by the same members previously mentioned, with the addition of George Smull, Adam Knappenberger and Jacob Musgenung.

Others who contributed were: Gottfried Knauss, Daniel Roth, John Roth, Jun., Conrad Mareks, Peter Schoener, John Roth, Sen., George Frederick, Nicholas Fox, Michael Kolb, George Schreiber, Stephen, Frederick and Henry Snyder, David and Adam Deshler, George Miller and George Yund, of the Northampton parish (Allentown); George Seem, Frederick Hauer, Sen., Daniel Schwarz, Simon Dreisbach, George Riess, Andrew and George Lilly, Adam Heckman, Conrad Kreider, John Siegfried, Michael Bieber, Adam Schoener, Frederick Kleppinger, George Edelman, Christian Hartman, Anton Kleppinger, Michael Keiper, George Haas, Frederick Kratzer, Henry Beil, Philip Faust and Adam Laubach, of Allen township; Nicholas Balliet, Jacob Wirth, Jacob Fenstermacher, Henry Beyer, John Baer,

Martin Andreas, Michael Remaly, Peter Siegfried and Jacob Baer, Jun., of Union parish; Jacob Buchman, Conrad Herman, John Seeger, John Bachman, John Alspach, Conrad Reiswig, Abraham Leyenberger, John Heuckly, Peter Mufty, Valentine Ahnewald, Theobald Schaeffer, Peter Kuntz, Adam Sold, John Schneider and John Gann, of Lehigh township; John Miller, Anton Schaeffer, Caspar Hunsicker, John Wassum and John Keck, of Heidelberg township; William Meyer, George Meyer, Peter Traxel, Jun., Daniel Traxel, Adam Heberly, John Meyer, George Frederick Knauss, John Lehr, Peter Lehr, Michael Schneider, Lorenz Guth, Nicholas and David Meyer, Peter Guth and John Helferich, of Jordan parish; Nicholas Bachman, of Lynn township; Peter Mertz of Longswamp; Peter Ealer, Sheriff, and Conrad Ihrle, of Easton; John Balliet, Jacob Dinky and Leonhard Fischer.

The total cost of the organ was £ 154. 2 s. 9 d., of which £ 145 was paid to the builder, Dannenberg, of Lititz, £ 3 to his son Samuel, for the usual "Trinkgeld," and the balance for the hauling of the organ from Lititz, board of two organbuilders, postage, etc.

In 1787, a schoolhouse was built, costing £ 100. 6 s. 2 d., to which the Reformed side contributed £ 71. 10 s. 8 d., and the Lutherans, £ 28. 15 s. 6 d.

John Hartman, of Upper Milford, received £ 2. 10 s., for building the cellar walls; John Heyberger, of Upper Milford, received £ 8. 10 s. for the mason work; George Jacob Newhard, of Allentown, received £ 24. 18 s. 3 d. for building the two-story log schoolhouse; John Leyenberger, of Lehigh township, received £ 8 for the shingles; the boards cost £ 22. 8 s. 9 d.; paint, glass, nails, etc., £ 10. 11 s. 1 d.; lime, £ 1. 16 s. 2 d.; linseed-oil, £ 1. 9 d., and miscellaneous expenses were £ 8. 12 s. 10 d.

Out of 124 feet of lumber, 100 feet of which was bought of John Moritz and 24 feet given by Jacob Mickly, a writing table and two benches, for the schoolroom were made, without charge, by Philip Jacob Schreiber and Peter Deshler.

When the first schoolhouse at Egypt church was built, or who the first schoolmaster was is unknown. From the records we find, however, that John Carl Shribeler, was schoolmaster from 1774 to 1776. Conrad Schneider was schoolmaster and led the singing in 1785, but as he was no organist, he was requested to resign in 1786, and Jacob Strein became organist and schoolteacher. He resigned in 1804 and removed to Lancaster. His successor was Henry Hemsing, of Hamburg, who served until 1810, when Adam Gilbert succeeded him. He was succeeded in 1822 by Theodore Storb, who served several years and then removed to Montgomery county. He was followed by John Daniel Eisenbraun, who served till 1829. Christian Schick then served until 1836, when John Bernd became organist and schoolteacher. He resigned in 1846 and was succeeded by Francis G.

Berndt, who served for 41 years, until 1887. He was succeeded by Robert A. Benner, who died in 1901. His successor, William H. Snyder, was elected February 9, 1902, and still holds the position.

In 1801 the four congregations sold the parsonage and land purchased in 1767 and bought a house and 25 acres of land from Michael Kern.

REV. JOHN GOBRECHT.

Rev. John Gobrecht, son of Rev. John Christopher Gobrecht, who became the successor of Rev. Blumer, was born in Lancaster county, December 10, 1773. He studied under Melsheimer, Stoeck and Hendel. He is said to have been of a peculiarly mild and affectionate disposition, and was greatly beloved by all who knew him. He lived on a farm but a short distance from here, on the road to Ballietsville. He was pastor at Egypt for thirty years. The last entry in the record book in his handwriting is dated February 15, 1831. He died March 5, 1831, and is buried here in the churchyard.

His first wife was Hannah Troxel, who died March 12, 1819, aged 32 years, 5 months and 7 days, leaving eight children. He married a second time a Mrs. Hall, with whom he had two children.

His successor in the pastorate was Rev. Joseph S. Dubbs.

REV. JOSEPH S. DUBBS, D. D.

Joseph S. Dubbs was born October 16, 1796, at the family homestead, in Upper Milford (now Lower Milford) township, Lehigh county, Pa. He was the youngest son of Daniel Dubbs and his wife Elizabeth, a daughter of Martin Schwenk, of Montgomery county. His grandfather, Jacob Dubs, a native of the parish of Birmansdorf, near Zurich, came to America in 1732 and secured from the Penn family a tract of land on one of the branches of the Perkiomen Creek, where he erected a small forge and engaged extensively in the manufacture of guns and agricultural implements. His wife, Veronica, was the eldest daughter of John George Welker, who appears to have speculated extensively in land. The business which Jacob Dubs founded, was enlarged by his only son, Daniel, who in course of time erected a group of rustic industries. Besides the forge he owned a mill, saw mill, oil mill, cutlery (schleifmuehle), tannery and a large farm. He was the first to build a brick house within the limits of Lehigh county, the brick for the building being manufactured on his own land. He was for many years an elder of the Great Swamp Reformed church, and of his six sons five became elders and one was a minister of the Gospel.

Joseph, the subject of this sketch, early acquired considerable mechanical skill, but also manifested talent in other directions. He took naturally to music and learned to play on several instru-

ments; so that he was able to earn a part of the expenses of his education by conducting singing schools. For some time, he attended a Quaker school in Chester county, for the purpose of becoming more familiar with the English language.

Having determined to prepare himself for the ministry, he placed himself under the care of the Rev. F. L. Herman, D. D., who prepared many candidates for his profession. The school which he conducted was popularly known as the "Swamp College." For four years, he was under Dr. Herman's instruction, and in 1822, was licensed to preach the Gospel, with special authority to administer the sacraments. In September, 1823, he was regularly ordained.

During this period occurred the division, which led to the organization of the Free Synod of Pennsylvania. Though ordained by this body he always regretted the division and took the lead in the measures which led to reunion. In 1836, he was the chairman of the commission by which this work was accomplished.

His first charge consisted of the Windsor and Weiss churches, in Berks county, of which he assumed the pastorate in 1822. In 1824 the Eppler's church, and in 1826 the Hain's church were added to the field.

Dr. Dubbs was warmly attached to his first charge, but it proved exceedingly laborious. His churches were situated almost in a straight line for a distance of almost thirty miles. In reaching his most distant appointments he was compelled to cross three streams, the Schuylkill, the Antelauny and the Tulpehocken. There were no bridges over these streams in those days, and in winter he was often compelled to cross them at the peril of his life.

In 1831, he accepted a call from this charge in Lehigh county, consisting of the Allentown, Egypt, Union and Jordan churches. There had been four candidates for the pastorate of this charge, and at first there was some disagreement, particularly in Allentown, where a second congregation was organized, which after three years returned to the parent body. The first baptism recorded by him at Egypt is dated August 28, 1831. Dr. Dubbs, remained pastor of the entire charge until 1861, assisted in Allentown, in later years, by his son, Alfred, and the Rev. C. R. Kessler. At various times, he also preached at Rittersville, Cedarville and Morgenland. After retiring from the Allentown church in 1861, he continued to preach to the other congregations of his charge until 1868, when he resigned and removed to Allentown, where he lived in retirement until his death, which occurred April 14, 1877.

The honorary degree of Doctor of Divinity was conferred upon him in 1866, by Franklin and Marshall College.

Dr. Dubbs was twice married; the first time to Susan Getz, a daughter of Nicholas Getz, of Berks county; the second time

in 1837, to Mrs. Eleanor Murphy, a daughter of David Lerch and his wife Eleanor Jones. By the first marriage he had three children; Alfred, who became a minister and is well remembered, and two daughters who were respectively married to Owen L. Schreiber and James O. Shimer. By the second marriage he had two sons, Joseph Henry, who has been for many years a professor in the college at Lancaster, and a prominent historian of the Reformed church, and Silas, who died in childhood.

A leading trait in the character of Dr. Dubbs was supreme regard for the demands of duty. Nothing could induce him to miss an engagement and he kept the records of his ministry with the utmost care. He preached over eight thousand sermons; baptized 7,065 infants and adults; attended 2778 funerals; and solemnized 2,176 marriages. In the general affairs of his denominations, he took a profound interest; and at a meeting of the Classis of East Penna. prepared and offered the resolution which finally led to the preparation of the "Order of Worship." In an extant letter the late Dr. Schaff calls him "the father of the German hymn book" because he first suggested its publication. Socially he was unusually genial and for many years was the friend and adviser of his people in secular no less than in religious affairs. Few ministers have been regarded and remembered by their people with such profound affection.

REV. SAMUEL A. LEINBACH, A. M.

On the 22nd of September, 1867, Rev. Samuel A. Leinbach, A. M., preached his first sermon in Egypt church, and in 1868 was elected pastor of the congregation. Rev. Leinbach, is the youngest son of the late Rev. Thomas H. Leinbach, of the Tulpehocken charge, in Lebanon county, who had been a fellow student and a life-long friend of the Rev. Joseph S. Dubbs, D. D. Rev. Leinbach was educated in the public schools; the Myerstown Academy, Swatara Institute, Franklin and Marshall College, where he graduated in the class of 1864, and the Mercersburg Theological Seminary, where he completed his course in the spring of 1867.

"Father Dubbs," as he was fondly called by his parishioners, had served the Egypt Reformed congregation for a period of 37 years, when, on account of the infirmities of age, he resigned, recommending Rev. Leinbach as his successor, and giving him his kindly help and hearty support. On the 2nd of February, 1868, Rev. Leinbach preached his introductory sermon, selecting for his text Hebrews, 13th chapter and 17th verse. A committee appointed by the East Pennsylvania Classis, consisting of Revs. Drs. J. S. Dubbs, Strassburger and Loose, installed him into the pastorate, in the month of May, the latter preaching the sermon. Rev. Leinbach was then in his twenty-fourth year.



REV. SAMUEL A. LEINBACH, A. M.

Services were now held regularly, every two weeks, instead of every four as had been the custom, but Rev. Leinbach having two vacant Sundays in a month, and eager for more work, was requested by the Classis to preach in the Public School Building, in the growing town of Slatington, with a view of gathering material for a congregation in that place. After one year's service he retired to make room for another brother, by whom an organization was effected, which soon became self-supporting and is now in a very flourishing condition.

For a number of years he also assisted the Rev. Dr. Wm. R. Hofford, in preaching to an unorganized congregation in the Public School Building at Coplay, the place of his residence. Largely through his labors, with the aid of B. S. Levan, Superintendent of the Lehigh Valley Iron Company and Owen L. Schreiber, a son-in-law of Rev. Dubbs, a congregation was organized and Rev. Leinbach chosen as its pastor. A neat church was erected and dedicated on June 15, 1873, and being a daughter of the Egypt church, it was added to the charge. In the year 1869 he also held services in Laury's schoolhouse, and succeeded in organizing a congregation, of material mostly belonging to the Egypt church. This congregation was organized on the 12th of May, 1872, and on Sept. 14, 1874, the so-called Miller's church was dedicated. This congregation was also added to the Egypt charge, so that it consisted of three congregations, which Rev. Leinbach served to the end of his pastorate, preaching his last sermon in the charge on December 23, 1883.

After having served the charge for a period of sixteen years, he resigned January 1, 1884, to accept a call from the Leesport charge, near Reading. During his pastorate in Egypt, he baptized about six hundred, officiated at 356 funerals, married 146 and confirmed 384. Twelve of those confirmed by him became ministers of the Gospel, and five others were influenced by him to study for the ministry. There are comparatively few congregations, if any, from which such a large number of ministers of the Gospel have come. During his pastorate in 1874, the church building was remodelled and re-dedicated on November 11, 1874. Rev. Leinbach now resides in Reading.

REV. WM. R. HOFFORD, D. D.

The late Rev. William R. Hofford, D. D., was elected pastor on December 15, 1883, and entered upon his duties January 1, 1884. Rev. Hofford, the son of Joseph and Sarah Hofford, was born May 8, 1833, in Upper Saucon township, Lehigh county, and confirmed October 12, 1850, in Zion's Reformed church, Allentown. His preliminary education was obtained in the public schools, qualifying him to become a teacher in a district school.

In 1851, he was admitted as a scholar in the Allentown Seminary; in 1855, he was graduated in Franklin and Marshall



REV. JOSEPH S. DUBBS, D. D.



REV. WM. R. HOFFORD, D. D.



REV. GEO. P. STEM.

College, Lancaster; and in 1857, in the Theological Seminary, at Mercersburg, Pa. After his graduation, he accepted the appointment of teacher of Latin and Greek in Cumberland Valley Institute, Mechanicsburg, Pa., which position he held for several years. He was licensed May 12, 1858, to the Gospel ministry. For one year he filled the position as teacher of Ancient Languages in the Allentown Seminary. He subsequently became principal and continued in this service to 1864. He was ordained and installed February 1, 1863, as pastor of Lower Saucon congregation. In the following year, Williams township congregation was added to his charge, and he continued to serve these two congregations until 1869. He supplied the congregation at Freemansburg, from May 1, 1869 to September 29, 1872, and also South Whitehall, from May 3, 1863. In 1867, he was elected professor of Latin Language and Literature in Muhlenberg College. In 1868, he was elected President of Female College in Allentown, which he filled with credit to himself for five successive years. In 1883, he was called to the Egypt charge, which he served until the close of his life, a period of seventeen years. He preached his last sermon on the 5th of November, 1900. After suffering several years, with rheumatism, his ailment finally culminated in apoplexy. He died January 31, 1901, at the age of 67 years, 5 months and 23 days. The funeral service was held February 4th, and his mortal remains were buried in Union cemetery, Allentown, Pa.

REV. GEORGE P. STEM, A. M.

Rev. George P. Stem, a son of the late William and Eliza Kemmerer Stem, was born at Cherryville, Northampton Co., Penna., and spent his boyhood at Stemton, Pa., now a part of the Borough of Alliance, where his father was interested in the Stemton Car Works.

He received his early education in the public schools of Stemton, the Weaversville Academy, under Prof. Edward Kummer, and the Preparatory Department of Muhlenberg College. Entering the College as a freshman, September, 1882, he continued his studies here until the end of the Junior year, entered the Senior Class of Franklin and Marshall College, Lancaster, Pa., September, 1885 and graduated in June, 1886.

He engaged in the profession of teaching, and for two terms taught the Grammar School, at Slatington, Pa.

He entered the Eastern Theological Seminary at Lancaster, Pa., the opening of the fall term, in 1888, graduating in May, 1891, and was examined and licensed by Lehigh Classis. Having received and accepted a call from the Littlestown charge, Gettysburg Classis, he was ordained and installed as pastor on the evening of July 5, 1891, by a committee consisting of Rev. J. C. Bowman, D. D., Rev. W. E. Krebs, D. D. and Rev. F. C. Lindaman. His

pastorate of nearly eight years marked an increase in church membership, benevolent contributions and improvement of the parsonage and church building.

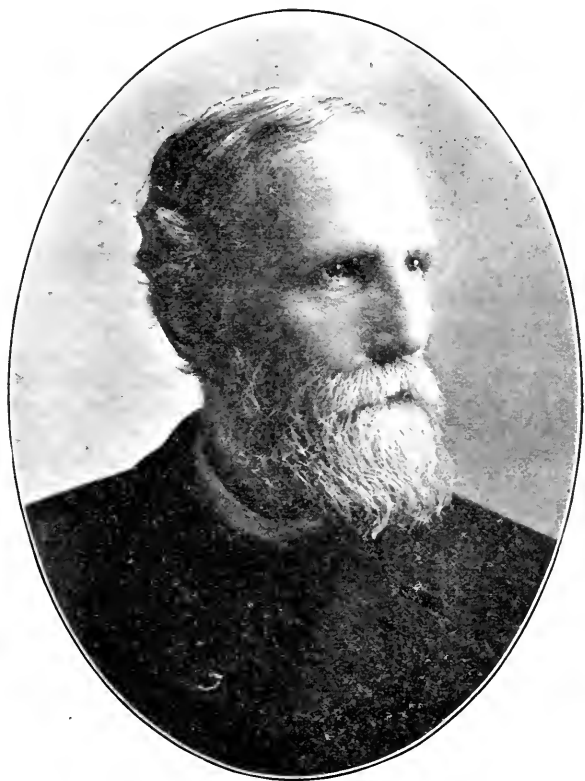
Rev. Stem became the assistant to the late Dr. W. R. Hofford, by whom he had been confirmed at the Mickley's church, and upon his death became his successor of the Egypt charge, consisting of the Egypt, Miller and Cementon congregations. He was installed as pastor, Trinity Sunday, June 2, 1901, by the Rev. S. G. Wagner, D. D., Rev. A. R. Bartholemew, D. D., and Rev. T. J. Hacker, D. D.

During the pastorate of Rev. Stem, the evening communion and English services were introduced, as also the envelope system, and 100 hymn books procured for the use of the congregation. The offerings of the charge for benevolence were doubled. The extensive church improvements are described in detail under another head.

In June, 1891, he married Elizabeth Laubach, daughter of the late Adam and Caroline Laury Laubach. Three children were born to them, Laury George, Karl Kemmerer and Caroline Laubach Stem.

REFORMED PASTORS AT EGYPT CHURCH, 1734-1908.

JOHN PHILIP BOEHM.....	1734
JOHN HENRY GOETSCHUS.....	1736-1739
JOHN PHILIP BOEHM.....	1741
JOHN CONRAD WUERTZ.....	1742-1744
MICHAEL SCHLATTER.....	1747
JOHN PHILIP BOEHM.....	1749
JOHN JACOB WISSLER.....	1752-1754
UNKNOWN.....	1754-1764
JOHN DANIEL GROS.....	1764-1770
ABRAHAM BLUMER.....	1771-1801
JOHN GOBRECHT.....	1801-1831
JOSEPH S. DUBBS.....	1831-1868
SAMUEL A. LEINBACH.....	1868-1883
WILLIAM A. HOFFORD.....	1884-1901
GEORGE P. STEM.....	1901-



REV. J. D. SCHINDEL, D. D.

History of the Lutheran Congregation of Egypt Church.

BY REV. J. D. SCHINDEL, D. D.

A sketch of the Lutheran congregation, of Egypt Church, can not well be presented without at least a reference to the locality of the church, Egypt itself, with its extremely interesting history. Nor would it be just to make no mention of the sister Reformed congregation which occupies at this time, 1908, and has occupied, in peace and harmony, with the Lutheran congregation, the three Union Church buildings for over one hundred and forty-four years. So also we can simply allude to the erection of the three church buildings and their repairing and remodeling from time to time, up to this date. The same is true with the organists, organs, school-houses, schools, improvements to the burial grounds, the acquisition of the land belonging to the church, and a great many other matters of interest and importance. A separate sketch is necessary for these and we must confine ourselves to the history of the Lutheran wing of the Egypt Church.

As is only too frequently the case, the records of the Lutheran congregation here, were also found to be very meager and incomplete. The earliest communion list found, bears the date 1803, 18th Sunday after Trinity. It is stated that the communion was held in "the Organ Church, in Whitehall." Because the Egypt Church had in its use a pipe organ, it was often called the "organ" church. At this communion, administered no doubt by Rev. John Caspar Dill, who was then the regular pastor, there were (32) thirty-two communicants. In this list of thirty-two communicants, we find the names of three Nicholas Saegers; they were, Nicholas Saeger, Esq., Nicholas Saeger, Jr. and Nicholas Saeger, the son of Samuel Saeger. There is also on hand a record of baptisms from 1778 to 1843. The Reformed congregation of Egypt has such a record which goes back to 1734. This book for baptisms was presented to the Lutheran congregation by Mr. Christian Bertsch, on November 27, 1784. Mr. Bertsch came into the congregation from Northampton County, where he was born

and raised. He was an active, faithful member of the congregation and was the ancestor of the different Bertsch families, who are now, and have been, connected with the Egypt Lutheran congregation for over one hundred and twenty-five years. Mr. Bertsch was born in 1756, died in 1819 and is buried at Cherryville. The first baptism recorded in this book is that of Samuel Saeger, a son of Nicholas Saeger, Esq. and his wife Barbara. He was born in Egypt, April 17, 1778 and was baptized on May 17, of the same year, no doubt by Rev. Daniel Lehman. His sponsors were Daniel Staery and wife Elizabeth.

From the most reliable records and documents, we learn that the Lutheran congregation did not exist before 1757. There were of course Lutherans in and around Egypt long before this date. The Saeger family was one of the first and most prominent. Nicholas Saeger came to Egypt from the Upper Palatinate, Germany, in 1733. His name was really John Nicholas. He was the ancestor of the Saegers still connected with the Egypt Lutheran congregation as well as of the Saegers well known in Lehigh County and Allentown. He and his immediate descendants, as the records showed, took a very active and prominent part in the welfare of the Lutheran congregation at Egypt. In 1737, already he was established and was the owner then of two hundred and fifty acres of land in the vicinity of Egypt. He died in 1762. His son Samuel was married in 1752 to Anna Eva, the daughter of Frederick Eberhard. Some of the land on which the church building of 1785 stood, was secured from Christian Saeger by exchange, and Samuel and Christian Saeger were trustees when that second church building was erected in 1785. Another pioneer, some of whose descendants are still connected with the congregation, was George Ringer. He lived within the bounds of the congregation as early as 1748. The woodland which belongs to Egypt Church, was purchased of him in 1802, half an acre of which woodland he gave the church as a present. He was a stone mason by trade. The Ruch family is another prominent pioneer family. In the old graveyard of Jordan Lutheran Church is still found at this date, 1908, a brown sandstone, in a good state of preservation, on which we find this inscription: "Here rests George Ruch, born in Alsace, Zinzendorf, in 1664. He died in the year 1769; his age is 104 years, 11 months." In connection with the organization of the Lutheran congregation of Lehigh Church, near Alburtis, Lehigh Co., Pa., we find in the year 1750 the name of George Ruch. No doubt this was the same man who was the ancestor of the Ruch family so long and so well known in the Lutheran congregation at Egypt. The family of Adam Scheurer and wife Catharine Elizabeth is also one of the early families. Their son Daniel was born October 27, 1778, and baptized November 15, of same year, no doubt by Rev. Daniel Lehman. Nicholas Hertzog and his wife Maria Catharine were the sponsors. Their

descendants are still identified with the congregation. From an old certificate of baptism the writer of this sketch saw that Rev. Theophilus Emanuel Franz baptized the later well-known John Jacob Scheurer, the son of Adam Scheurer and wife Catharine Elizabeth, on November 24, 1782, in Egypt. The Ritter family is still well represented in the congregation. As early as 1791, we find that Philip Ritter and his wife had their son John Philip, baptized on February 13th. Caspar Ritter and his wife Ottilia were the sponsors and no doubt Rev. Jacob Van Buskirk baptized the child. When the writer of this sketch took charge of this congregation, in the spring of 1888, and had completed his list of membership, he found that he had sixty-two Ritter names, most of whom are still in the congregation. The Leisenring family is perhaps the best known early family of the Lutheran congregation of Egypt Church. Johann Conrad Leisenring was the progenitor of all the Leisenrings in the United States. He came into the vicinity of Egypt evidently as early as 1771, when he purchased the Joseph Showalter farm and gave it the Leisenring name. The farm continued in that name for one hundred and thirty-five years, when it was sold. The distinguished ancestor is buried in the old cemetery at Egypt and his tombstone tells us he was born in Europe, June 29, 1727, and died near Egypt on August 14, 1781. A few of the family are still in the congregation at Egypt. The Leisenring family was intermarried with the well-known Laury family, one of whose most distinguished members was the late Hon. David Laury, of Laury's Station. From the earliest records of baptism that we have of the Egypt Lutheran congregation, found in the diary of Rev. Daniel Schumacher, the first pastor of the congregation, we take the following referring to the Laury family: "In Egypt, June 19, 1763, Jacob, son of Michael Laueri and wife Barbara. Sponsors were—Jacob Flickinger and Salome Newhard, Jacob Miller and wife Rebecca Elizabeth."

Time and space forbid any reference to the later families of the congregation, although such reference would be just as interesting and important. No doubt the early families of the congregation prior to 1765, attended service when the Reformed congregation had such, and likely, at communion seasons, they went as far as Upper Saucon, Blue Church, Macungie, Jordan or other regularly organized Lutheran congregations though at some distance from Egypt. In the records of the Blue Church, Upper Saucon, it is stated that in 1740, children were brought to this church from Egypt to be baptized. In 1757, on May 3rd, the records of the same church show that Johann Ahrenbold Eberhard, of Egypt, was married to Anna Margareta Weber, of Lower Saucon, a daughter of Frederick Weber.

The Egypt Lutheran congregation has steadily, though at times slowly, increased from its small beginning in membership until it has become one of the largest country congregations in

the county, if not in this section of the state. Though the organization of a Lutheran congregation at Cementon in 1900, took away at least one hundred of its members, yet in these eight years the congregation has again gained more than that number. The sketch of the church itself will also show the continued improvements made to the property itself, belonging to the two congregations. It is but just to say that the congregation has advanced decidedly in liberality, churchliness and we hope also in piety. The offerings for benevolence are more than four times as much as they were twenty years ago, and the congregation has always taken part in this good work of the church. As early as 1814, Rev. F. W. Mendsen, then pastor, makes record of the fact that on August 21, of that year, the congregation contributed the sum of \$29.64 for the benefit of the Orphan's Home, at Halle, Germany, after it had been greatly damaged by the ravages of war. The congregation has always stood in connection with the Ministerium of Penna. If not by any special formal action or constitutional provision, then certainly by the constant representation at the annual meetings by delegates from the congregation. As early as 1769, at the meeting of the Ministerium in Philadelphia, June 25 to 27, representatives came from Egypt to confer with Rev. H. M. Muhlenberg, so also in 1785, at the meeting held in Philadelphia, May 22 to 24, certain delegates appeared from Egypt, Heidelberg and Union Churches and asked that Rev. Schellhardt be ordained as their pastor. The request was not granted. In 1786 the request was repeated and the Ministerium declined again. Rev. Mendsen at times became indifferent and independent as to Synodical connection but when Rev. Thomas Steck became pastor at Egypt the old relation was fully re-established and has continued so ever since. In 1821 the Lutheran Conference held its meeting in Egypt Church, as also in 1840, 1868, 1875 and in 1885. In the Fall of 1885 a large Missionary meeting was held here, Revs. Drs. Mann, C. W. Schaeffer, S. A. Repass and A. R. Horne were the principal speakers. At this same meeting the woman's Home and Foreign Missionary Society, of the Ministerium of Penna, had its beginning and initial meeting. Mrs. Artman, the widow of the late Rev. H. G. Artman, Missionary to India, had returned to America, was present and took an active part in the meeting and in the organization of the society which has since been so active and accomplished so much good. The missionary spirit created by this meeting also resulted in the formation of the Egypt Lutheran Missionary Society which is still active and prosperous. This was during the incumbency of Rev. J. S. Renninger.

The congregation has also the great satisfaction of having in the ministry of the gospel a goodly number of her sons. They are, as nearly as can be ascertained, the following: Rev. Prof.

F. K. Bernd, now of Kutztown, Pa.; Rev. A. J. Long, of Stouchsburg, Pa.; Rev. J. H. Kuder, of Lehighton, Pa.; Rev. H. J. Kuder, of Siegfried, Pa.; Rev. A. J. L. Breinig, departed; Rev. C. F. Kuder, for a second time a Missionary in India; and Rev. O. S. Scheirer, of Stony Run, Pa. As will be noticed, the congregation can point to something more than ordinary in this line. Out of one of its families, the Kuder family, its three sons, John, Hiram and Calvin are in the ministry.

The history of the Egypt Lutheran congregation will become still more interesting as we follow, in regular order, the history of its successive pastors.

REV. JOHN JOSEPH ROTH.

It is claimed that Rev. John Joseph Roth, who was serving the newly organized Lutheran congregation, of Allentown, then known as Northampton, in 1763, was the first regular pastor of the Lutheran congregation of Egypt Church and had served the same until 1769. This is of course an error, for Rev. Roth died in 1764 and was buried May, 13, 1764, in the graveyard of the Blue Church, near Coopersburg, in Upper Saucon, Lehigh County. He was never a regular pastor at Egypt, but the connection of his name with the Lutheran congregation there can be accounted for in two ways. In 1763 the Indian troubles took place near Egypt. With these troubles he was largely identified, had raised a company for defence and became the captain of the same. In October of 1763, when the Lutheran Ministerium, or Synod of Penna, met in Philadelphia, he could not attend on account of these Indian troubles and was excused. His intimate connection with these troubles no doubt brought him to Egypt and vicinity. Being in the neighborhood of the Egypt Church, he may have been called upon to discharge ministerial acts frequently and was thus handed down by tradition as a regular pastor. But there is another reason that may have connected him with the Egypt Lutheran congregation. At this time, 1760 to 1763, we are reliably informed, there was an effort made to build a church in the vicinity of what we now know as Helfrich's Springs. Burials had taken place there and the old site of this graveyard remained until 1895 when it was demolished, the tombstones removed and the land taken into cultivation. The land is now owned and cultivated by Mr. Tilghman G. Helfrich, a descendant of the old Helfrich family. In the possession of Mr. Helfrich is a tombstone which bears this inscription—"Anna Catharine Miller,—born in the year 1733, died Aug. 18, 1775." This lady was a near relative of the late Joshua Miller, of Lower Catasauqua, and of the late Peter Miller, of near Mickley's, who were both of the founders of Mickley's Church, almost sixty years ago, and who were both baptized and confirmed in Egypt

Church. The preaching for this prospective church at Helfrich's Springs and the regular religious services were held in an old grist mill which still has a successor at that same place and is now owned and worked by Mr. Thomas Helfrich. But now, 1763, a Lutheran congregation was organized in the town of Northampton, Allentown, only two miles away from Helfrich's Springs. It is easily seen that the project therefore at the latter place had to be abandoned. Rev. Roth became the first pastor of this newly organized Lutheran congregation at Allentown and no doubt had preached for the people at Helfrich's Springs. Many of the families also interested in this project came from the vicinity of Egypt and went to church services there, such as the Ringers, some of the Roths, the Eberhards, Millers, Sherers Schadts and others. Coming in constant contact with Rev. Roth he appeared as their regular pastor. Besides, we know that Rev. Schumacher was at Egypt as early as 1757 and thus Rev. Roth could not have been a regular pastor there.

REV. DANIEL SCHUMACHER.

From the private record or diary of Rev. Schumacher which is now with the Archives of the Lutheran Theological Seminary, Mt. Airy, Philadelphia, we gathered many interesting and important facts. This diary was given to the writer's father, Rev. Jeremiah Schindel, by one of Schumacher's descendants, in Weisenburg, Lehigh Co., Pa. In 1754 he came from Nova Scotia, by way of New York, to Eastern Pennsylvania, where he labored until 1774. It is claimed that he was in Reading as early as 1751 and was the first pastor to begin the record of Trinity Lutheran Church of Reading. He certainly labored there in 1755-58. It is also claimed that he was licensed by the Ministerium of Penna., in 1754 which claim after proper investigation, can not be substantiated. He was not a member of the Ministerium. He came to Salzburg Church in January, 1759, as the records show. From these private records we see that he labored at Egypt as early as 1757, as already shown. In August 30, 1757 he baptized in Whitehall, Egypt, Catharine, a daughter of Hans Nicholas Koch (Kooch) and wife Anna Catharine. The sponsors were Abraham Ely and wife Catharine. On May 18, 1758, he baptized Catharine Elizabeth, the daughter of Nicholas Hertzog. According to his dairy he confirmed a class of Catechumens in Egypt in 1760, one in 1762, one in 1765 and one again on Good Friday, 1767. He calls the Egypt Church the "Lehigh Church," a name given to it from the very beginning. We find no positive traces of him as serving Egypt regularly after 1767. In his diary he mentions having confirmed classes in "Lehigh Township" in 1769, 1771 and 1773. We are inclined to think that this was "Lehigh Township," of Northampton

County, or our present Cherryville or Indianland. He records a baptism from that place—"Feb. 10, 1760, *Maria Magdalena*, daughter of Andreas Schitterly and wife Catharine Margretta. The sponsors were, William Best and Regina Wannamacher." He also records the following baptisms: "In Northampton, May 21, 1758, *Maria Barbara*, a daughter of Henrich Busch and wife Anna Maria. Sponsors were Anna Barbara Schaus. This baptism was administered at Easton, Pa., and it is noted that Schumacher preached for the first time in Easton during this visit. "In Lehigh Church," that is Egypt, November 25, 1759, Johann Peter, son of Johann Peter Koch and wife Catharine, sponsors: Carl Kress and wife Juliana (Drachsel). "In Egypt," February 11, 1760, Anna Maria, daughter of Hans Nicholas Hertzog and wife Maria Catharina, sponsors: Christopher Baelr and Anna Maria Wirth; John Schad and Catharina Wedder. "In Egypt," Feb. 11, 1760, Johann Juerg (George), son of Juerg Ringer and wife Christiana, sponsors: Michel and wife Margretta. "In Egypt" September 7, 1760, Johann Nicholas Saeger, 3 weeks old, son of Samuel Saeger and wife Anna Eva, sponsors: Johannes Nicholas Fuchs, Nicholas Saeger, Juliana Drachsel and Margretta Hertzog. In connection with this baptism, Schumacher states that Egypt is one of his regular congregations. He served 16 congregations at this time. It is claimed that Rev. Schumacher served Weisenburg in 1757. He must have continued to serve this congregation to his end for his remains are buried in the Weisenburg Church graveyard. The many Schumacher families of Weisenburg and Lowhill are his descendants. The name is generally written now Shoemaker.

REV. JACOB VAN BUSKIRK.

Rev. Jacob Van Buskirk was no doubt the second regular pastor of Egypt Lutheran congregation. He was the son of Captain Jacob (some say Lawrence) Van Buskirk and was of Hollandish descent. This fact, later on, enabled Rev. Van Buskirk to render very valuable services to Patriarch Muhlenberg. He formed a kind of union between the Dutch of New York and the Germans of Pennsylvania. He was born at or near Hackensack, N. J., on February 11, 1739. In the years 1751 and 1752 when Muhlenberg was often in New York and Hackensack, N. J., Captain Van Buskirk was a member and also an officer of the Dutch Lutheran Church, of New York City. Muhlenberg was a very intimate friend of the Van Buskirk family. We are told that he visited them frequently and even held preaching services in their home, when they and neighboring families had gathered for that purpose. His influence no doubt induced young Van Buskirk to study for the ministry. The preparatory education of Van Buskirk was conducted by his pastor the Rev.

J. A. Weygandt. He also studied for a time at Princeton College, and finally December 31, 1760, he went to Philadelphia; and from this time on until his ordination, on October 12, 1763, he was under the care and direction of Muhlenberg himself. It is claimed that VanBuskirk was the first native born American to enter the Lutheran ministry. He was married March 13, 1764, to Anna Marie Hollenbach. His first charge was "New Hanover and Pikestown beyond the Schuylkill." In 1765 he was called to St. Michael's, Germantown. In 1769 he came to Lehigh, then Northampton County. In Allentown, then called Northampton, he served from 1769 to 1778. He also served Macungie, now "Lehigh" Church near Alburtis, Saltzburg, Milford, Upper Saucon and Egypt. In 1783 we find him in Kunkletown, Pleasant Valley, Monroe County. He came to Egypt the latter part of 1769, did not remain long, however, this time, and came back again and served the congregation a second time from 1789 to 1799. He likely left Egypt the first time in 1770 when he was followed by Rev. John George Yung who had come to Jordan in 1769.

In a letter written April 16, 1782, by Rev. Emanuel Schultze, then president of the Ministerium of Penna., to Rev. Henry Melchior Muhlenberg then living at the Trappe, Rev. Schultze says he had "received a letter from the congregation in Allen Township, Northampton County, in which they request the *continued* services of Rev. Mr. Van Buskirk." We can not determine whether Van Buskirk supplied this congregation from Saltzburg and Macungie, for he was no longer at Egypt nor at Allentown. What congregation this could have been in Allen Township is not easy to determine either. It may have been our Cherryville, as we find Van Buskirk in Kunkletown in 1783 and that is not far away from Cherryville. The same letter of Rev. Schultze states that Rev. Theophilus Emanuel Franz was serving congregations at this time not far away from Van Buskirk. Now, at this time, 1782, we know that Rev. Franz was at Jordan and Egypt. We know of a certainty that Van Buskirk was at Egypt from 1789 to 1799. In the old records of the Egypt Church is seen that it was customary for the pastor and his church council to audit the current expense account and sign their names to the same. The audit of January 1, 1801, is signed by Rev. Johann Caspar Dill and his church council. The one of October 19, 1799, for they seem to have been made only every few years, was signed by Van Buskirk and his church council, so also the audit of October 22, 1796, August 20, 1794, and September 12, 1789 were signed the same way. Before this last date we do not find these signatures, so that we can see that Van Buskirk's second term of service at Egypt extended from 1789 to 1799. Besides, in 1875 we buried Peter Eberhard, a deaf and dumb man, at Mickle's Church to which place the Eberhard family had moved after leaving Egypt. From his baptismal certificate we learned,

as also from the old record for baptisms in Egypt Church, that Peter Eberhard was baptized on September 1, 1799, at Egypt, by Rev. Van Buskirk.

So successful and acceptable was Van Buskirk's ministry in Lehigh County that when he received a call, in 1793, to become pastor of three Lutheran congregations in Bucks County, at Upper Dublin, Whitpain and Gwynedd, these congregations here refused to call a successor so that he would return again. He really did so and seems to have cared for both charges, for in 1799 he was back again altogether in Bucks County. For a long time he lived on his farm in Lower Macungie, Lehigh County. In 1792 he sold the farm to Christopher Andres, the great-grandfather of Rev. W. J. Andres, of Bath, Pa., and moved to Macungie, then called Millerstown. In this place he owned a tannery which after his death passed into the hands of his son-in-law, Mr. John Singmaster, the grandfather of Rev. J. A. Singmaster, D. D., president of the Lutheran Theological Seminary, at Gettysburg, Pa. He was a man of more than ordinary ability, a prominent member of the Ministerium of Pa., a member of the first Board of Trustees, of Franklin College, now Franklin and Marshall College, of Lancaster, Pa. He excelled especially as a catechist and possessed wonderful power of personal magnetism. Whilst serving his last charge, the three congregations in Bucks County, already mentioned, he died suddenly on August 5, 1800, while on his way on horseback to an appointment. He had preached the Sunday before, in the yellow church. He is buried in the cemetery near the Lutheran Church, of North Wales, formerly known as Gwynedd, where his grave can still be seen. His age, when he died, was 61 years, 5 months and 26 days.

REV. JOHN GEORGE YUNG.

Rev. Van Buskirk was succeeded by Rev. John George Yung. He evidently came to Egypt in 1771 and remained until 1773. He preached at Union and Jordan churches from 1769 to 1773. At Jordan, he built, in 1770, the log part of the old parsonage, in which the writer of this sketch was born. Under Yung also was built the second (stone) church at Jordan which stood until 1842, when the present edifice was erected. The corner stone of this second church is embodied in the wall of the present building and may be seen over the door leading into the basement. The first church had been a log building and it seems that during Yung's administration this log building was torn down and the material used in erecting the log parsonage. During these building operations at Jordan, Patriarch Muhlenberg paid a visit to Rev. Yung, who was on very intimate terms of friendship with Muhlenberg. The people of Jordan were very poor, and asked Muhlenberg to try and help them in their work.

At the meeting of the Ministerium of Penna. in New Hanover, November 4-6, 1768, Yung first appeared as a candidate for the ministry. He had been sent from London in the same year, by a Rev. Dr. Wachsel. At the meeting of the Ministerium in Philadelphia, June 25-26, 1769, he was still candidate although already stationed at Jordan. His son John Peter Yung was also examined at Philadelphia in 1769, although no record of his ordination later is found. At the meeting of the Ministerium in Reading, October 25, 1770, Yung (J. G.) was finally ordained. With him were ordained, at the same time, Christian Streit, F. A. and H. E. Muhlenberg, the two youngest sons of Patriarch Muhlenberg. These two sons had just returned from Halle, Germany, where they had been educated. In 1773, Yung was called to Hagerstown, Maryland, and was yet there in 1786. In 1782, Muhlenberg writes of him as follows: "The Rev. Mr. Yung in Maryland is a man who labors diligently and faithfully, and as pastor of a number of churches, is reported as one who is prompt in attention to his duties." It is claimed that Yung died in Virginia in 1793.

REV. DANIEL LEHMAN.

Rev. Lehman evidently came to Egypt in 1774, the year in which he was licensed by the Ministerium of Penna. Jordan and Egypt were still served by the same pastors. Lehman was a man of superior ability. He was educated in Germany, and when he came to America in 1773, he was too poor to pay for his passage over the ocean and had to be sold as a redemptioner. Rev. J. C. Kunze, D. D., of Philadelphia, a finely educated Lutheran pastor, paid his passage and set him free. He afterwards had Lehman to assist him in teaching and instructed him in theology. Lehman served later as tutor in the family of Van Buskirk and was ordained by the Ministerium of Pa., at New Hanover, May 25, 1777, after having been licensed for three consecutive years. He was still at Jordan and Egypt in 1778, but in that year he left and removed to Reading where he remained until 1780. He left here in 1781 and went to Moselem, Berks County, where he remained until 1794. In 1797 to 1801, he is back again in Reading. In 1801 he returned again to Moselem and remained there until his death, October 2, 1810. He is buried at Moselem.

REV. THEOPHILUS EMANUEL FRANZ.

Mr. Franz appeared at the meeting of the Ministerium of Penna, at New Hanover, October 4, 1778, and was granted a license to preach. The same was renewed 1779 whilst he was at Tulpehocken. On October 4, 1780, he began serving Jordan. At the meeting of the Ministerium in 1781, he was still in White-

hall, and on recommendation, his license was continued. He left Jordan likely in 1783 and, from all appearances, in rather a disorderly manner. At least the people of Jordan complained about him in that year, at the meeting of the Ministerium. That he served Egypt, at this time, we think is reasonable to believe, because Jordan and Egypt were still connected in the same charge and no doubt served by the same pastor.

Besides, from certain records already referred to, we learn that on November 24, 1782, he baptized in Egypt, John Jacob Scheurer, the son of Adam Scheurer, who was a regular member of Egypt Church.

REV. HERMAN JACOB SCHELLHARDT.

Rev. Schellhardt seems to have had a rather checkered course of life. He was serving Egypt as pastor in 1784, 1785 and 1786. He made the address on behalf of the Lutherans at the corner stone laying of the second church building which took place June 13, 1785, the pastor of the Reformed congregation present being Rev. Abraham Blumer. At Union Church he served as pastor until 1791, and records show that he labored in Jordan in 1785. He may have been in Egypt until Van Buskirk's second term began in 1789. He had preached in Weisenberg from 1770 to 1778 and was the first pastor of the so-called "Dreisbach" Church in Buffalo Valley, Union Co., Pa., where many German Lutherans had settled as early as 1770. He evidently labored independently of any synodical connection. From the records of the Ministerium of Pa., we learn that at the meeting of the same, in Philadelphia, May 22-24, 1785, delegates came from Egypt, Heidelberg and Union Churches and asked that Mr. Schellhardt might be ordained as their pastor. The request was not granted because most of the members of the Ministerium did not know him well enough. In 1786, at Philadelphia, the request was repeated and declined again. In 1787, at the meeting of the Ministerium in Lancaster, a complaint was handed in that Rev. Lehman had given Schellhardt a license to preach. The Ministerium made Lehman take back that certificate and disapproved of his course in the matter. Schellhardt organized Zion's Lutheran congregation in West Penn, Schuylkill Co., Pa., and was its pastor until 1807. For upwards of thirteen years he had been holding services in school houses, barns and private houses, before building the church there. The first church was erected in 1790. In 1812 to 1814 he was pastor of Mt. Zion congregation, in Nescopeck Township, Columbia County. He finally served as pastor for a number of years in the upper part of Lehigh County, where he died, and his remains are buried in the graveyard of New Tripoli Church.

REV. CARL CHRISTOPHER GOETZ.

Who the immediate successor of Rev. Schellhardt was at Egypt is not easily determined. But, as Rev. C. C. Goetz was at Jordan from 1785 to 1789, and as Jordan and Egypt were served by the same pastors, it might be the case that he served Egypt until Van Buskirk returned in 1789. Of course there is no positive proof of this. In 1790 he was pastor of the Mahanoy parish in Northumberland County. From 1785 to 1788 he was pastor at Allentown. In the audit of 1794, in the records of Egypt Lutheran congregation, we find that six shillings were paid to Rev. Goetz for communion wafers, which he no doubt had brought there for the communion which he may have administered in Egypt at that time.

REV. CONRAD FREDERICK PLITT.

After the second pastorate of Rev. Van Buskirk, 1789 to 1799, Rev. Conrad Frederick Plitt served the congregation a very short time, likely from 1800 to 1801. In 1808 he was pastor at Catawissa, Columbia County, and seems to have been in Chester County after leaving Egypt. He was a brother of Rev. John Plitt and an uncle of the late John Keller Plitt who was the first pastor of Trinity Lutheran congregation, of Catasauqua, from 1875 to 1885, and was also treasurer of the Ministerium of Penna. for a number of years.

REV. JOHANN CASPER DILL.

Rev. Dill was the next regular Lutheran pastor at Egypt. He took charge after Rev. Plitt in 1801, and continued until 1806, when he was followed by Rev. H. A. Geissenhainer. The yearly audits of current expenses were signed during those years by him and his church council, as was customary for the pastors to do. Mr. Dill appeared at the meeting of the Ministerium of Penna., at New Hanover, June 1791, and requested to be licensed. He was at Jordan at the time and had just come from Germany. After some delay, a license was granted for one year. It was conditioned, however, that he must stay away from the Trexler-town congregation, because that congregation was within two miles of a congregation served by Rev. Van Buskirk, namely, "Macungie" now known as "Lehigh" Church. In 1792 he was recommended to the Whitpain congregation, by the Ministerium, but in 1793, the year in which he was ordained, he still reported from Whitehall or Jordan where he lived in the parsonage, and continued until 1802. In 1803, 1804 and 1806 he reported at the meeting of Synod from Northampton County, serving congregations at Hamilton, Monroe County, Plainfield and Moore Township. He was the first pastor of Salem Lutheran congregation,

of Pleasant Valley, Monroe County, from 1806 to 1810. He laid the corner stone of the first church, November 14, 1806, and dedicated the same on September 6, 1808. In 1807 he reports again from Whitehall and then from 1808 to 1813 he reports from Plainfield. In 1815 he reported having received a call from Germantown, Ohio, and synod recommended him to the place as a traveling preacher. In 1816 he organized a congregation in and around Germantown, Ohio, called Emanuel Lutheran Church and became the first pastor thereof. In 1825 he died there and is buried near the church in its graveyard. He was one of the organizers of the Ohio Synod in 1818.

An amusing incident was related to the writer of this sketch about Rev. Dill, by the late George Yeager, of Catasauqua, who was quite old, yet possessed a very good memory. The incident came to him from his father, the late Rev. Johann Conrad Yeager, who lived on his farm near Schoenersville, Lehigh County. Old Rev. Yeager was pastor of the Lutheran congregation at Allentown and a number of congregations in Northampton County. He was a kind of father among the Lutheran ministers of those days, and from far and near they visited his hospitable home. On one occasion Rev. Dill visited the old gentleman when he asked Mr. Dill how he liked his new field of labor in Northampton County, as he had recently left Jordan and Egypt. Rev. Dill replied that he was not pleased at all, because the people were not very polite. The men refused to lift their hats when they met their minister. Father Yeager assured him that in America it was not like in Germany. Here the minister has to lift the hat to the parishioners. Rev. Dill solemnly declared that he would never do that and would go back again to Jordan and Egypt. And so he did, but whether they were more polite at Jordan and Egypt he does not say.

REV. HENRY ANASTASIUS GEISSENHAINER.

On April 15, 1806, Rev. Geissenhainer took charge of Egypt Lutheran congregation. He served with it Jordan, Ziegel, Trexlertown and other congregations forming a charge. He remained at Jordan until 1814 but at Egypt he discontinued in 1810, and was followed by Rev. F. W. Mendsen. Whilst at Jordan the stone part of the old parsonage was built. In 1811, one hundred and five persons of Jordan Church subscribed enough to erect the parsonage, repair the church building and purchase an organ. This was their first organ, and was secured from Andreas Kraus. Rev. Geissenhainer went from Jordan to the Trappe, and in 1821 he went to Pittsburg where he died in 1823. He was examined and licensed by the Ministerium of Penna., at Baltimore, Md., on June 11, 1797, and ordained by the same body at Easton, Pa., in May, 1804. His first charge was Whitpain, North

Wales and Upper Dublin. His second charge was Pikeland, Chester County, where he remained until 1806 when he came to Egypt. Rev. C. F. Plitt left Egypt and Jordan in 1801 and went to Chester County, and Rev. Geissenhainer left Chester County in 1806, and came to Egypt and Jordan. He was the father of the late Rev. Augustus Theodosius Geissenhainer, who was pastor of St. Paul's Lutheran Church, of Allentown, St. Thomas, Altonah, later on, and for many years treasurer of the Ministerium of Penna.



REV. FREDERICK WILLIAM MENDSEN.

Rev. Mendsen came to Egypt July 22, 1810, and remained until March 1, 1859, a period of forty-nine years. It was his first and only charge. He not only had the longest term of service here, but no other pastor has left so many traces of service in Egypt and community as he. He was born December 11, 1780, at Oldenberg, Denmark. Was baptized and confirmed in his native country and also received his preparatory education there. In 1805, August 5, he came to America, landing in Philadelphia. On July 13, 1808, he began the study of theology under the then well-known Lutheran pastors Drs. Hellmuth and Schmidt. On May 9, 1809, he preached his first sermon in Camden, N. J.,

and on June 17 to 19, 1810, he was examined by Drs. Kurtz and Lochman, at the meeting of the Ministerium of Penna., at Harrisburg, and was licensed to preach. At that meeting he preached in English in the Presbyterian Church, of Harrisburg, on Saturday evening, on Hebrews 4: 9 to 11. On June 12, 1816, he was re-examined and ordained in St. Michael's Lutheran Church, of Philadelphia. With him were ordained Revs. J. P. Schindel, the grandfather of the writer of this sketch, J. F. Engel, J. N. Hempling, G. Mennig, J. Herbst, Baetis, Becker, Sackman, Heim and Tiedeman.

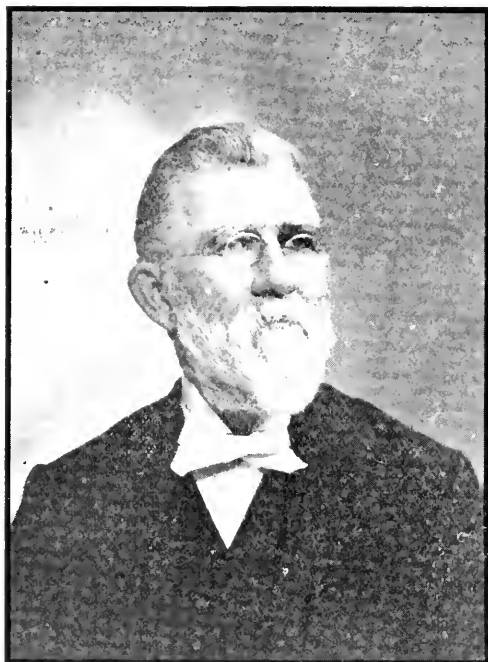
Egypt was the only congregation in Lehigh County which he served regularly, although in 1819 we find him a short time in Upper Milford. Northampton County was well covered by him and he extended his labors into Carbon and Monroe Counties. In 1810 to 1815 and again in 1839 to 1844 he was pastor in Pleasant Valley, Monroe County. From 1810 to 1852 he preached regularly twice every Sunday and occasionally three and four times, besides travelling forty to fifty miles on horseback to meet his appointments. Horseback riding was almost altogether the custom among ministers in those days, and old parishioners say of father Mendsen that he was an expert in that custom. From 1852 to 1859 he served no other congregation but Egypt. Rev. Wm. Rath had been elected as his successor in the remainder of the charge. In coming from Cherryville, his home, to Egypt, he had to cross the Lehigh River at what is now Cementon. In the early days of his ministry, when there were no bridges, he frequently had to swim with his horse in crossing the swollen stream. At Egypt, for many years, his annual salary was eighty dollars and the oats for his horse. He preached his farewell sermon at Egypt on May 4, 1859, on Acts 11: 23. His last sermon he preached for Rev. R. B. Kistler, Lutheran pastor, at Towamensing on November 20, 1870, on Rev. 2: 17. After a lingering sickness he died in Klecknersville, Northampton County, in the home of his daughter, on Saturday, August 5, 1871, aged 90 yrs., 7 months and 21 days. He was buried at Stone Church, near Kreidersville, on August 9, 1871. Rev. A. Fuchs, of Bath, preached his funeral sermon on Acts 20: 25-38. On September 2, 1871, Memorial services were held in Egypt Church, in honor of Father Mendsen. Rev. J. S. Renninger, then pastor, was assisted by Rev. Prof. F. A. Muhlenberg, D. D., President of Muhlenberg College, Revs. E. A. Bauer, S. A. Leinbach, A. Fuchs and Rev. Father J. S. Dubbs, D. D., who was his colleague at Egypt for many years. Rev. Fuchs made an address in German on Prov. 10: 7; Father Dubbs spoke on Deut. 32: 7 and Rev. E. A. Bauer on Malachi 2: 6-7. Father F. G. Berndt, the old organist, had charge of the music. Rev. Prof. Muhlenberg spoke in English.

REV. THOMAS STECK.

Rev. Steck was father Mendsen's successor at Egypt, and served from 1859 to 1867, when he resigned and went to Bernville, Berks County, and was succeeded by Rev. J. S. Renninger. Egypt had heretofore stood in connection with Cherryville, Stone Church, Moore Township, Towamensing and others. Since 1852, Rev. William Rath was serving these congregations except Egypt. When Rev. Steck was elected at Egypt in 1859, the congregation became connected with Heidelberg, Union and Lowhill, of Rev. Jeremiah Schindel's charge, and Friedens, of Rev. Wm. Rath's charge, near Slatington. It was known as the "Schnecksville charge," and the newly united congregations purchased a parsonage at Schnecksville, which was occupied by Rev. Steck and afterwards also, part of his time as pastor, it was occupied by Rev. Renninger. Rev. Steck was born at Manchester, Pa.; January 1, 1822. He entered the ministry in 1850 and connected with the Ministerium of Penna., in 1857. After he left Egypt, where he preached his farewell sermon on November 18, 1866, he was agent for the Orphan's Home, at Germantown, until 1870. He also served congregations at Bernville, Berks County; Wilmington, Delaware; Lykens Valley and Berwick, Pa., and at Phillipsburg and Bridgeport, New Jersey. He was a man of good spirit and of undoubted Christian life and character. His ministrations in the Schnecksville charge are to this day highly spoken of and gratefully remembered. He died at Catawissa, Pa., November 21, 1892.

REV. JOSIAH S. RENNINGER.

Rev. Renninger was elected at Egypt on April 29, accepted the call on May 20, and preached his first sermon there on June 7, 1867. He came from Ringtown, Schuylkill County. He at first occupied the parsonage at Schnecksville but later on moved to his farm not far from Union Church, known as the "Scheidy Farm." During the last years of his service in this charge he lived in Slatington. He was born in Montgomery County, March 7, 1838. After his preparatory education he was graduated from the Theological Seminary, at Gettysburg, licensed to preach by the Allegheny synod and ordained by the Ministerium of Penna., in 1864. After serving congregations in the western part of the State he came to Schuylkill County and then to Egypt. In 1869 he organized the Lutheran congregation in Slatington and erected a Union Church which was dedicated on Christmas of 1869. This congregation soon became self-supporting and called Rev. D. K. Kepner as its pastor. During his ministry he also established preaching places at Schnecksville and Slatdale, and in both places neat chapels were erected. He also organized the congregation at Laury's, in 1872, where a very fine



REV. J. S. RENNINGER.



REV. THOMAS STECK.



REV. J. J. SCHINDEL.

building was erected for the use of the Lutheran and Reformed congregations. In Whitehall Station he established a preaching place and erected a neat chapel in 1884. The place is now called Cementon and, since April of 1900, there is a regular Lutheran congregation there, organized by Rev. J. D. Schindel.

On January 31, 1888, Rev. Renninger resigned the Egypt and Laury's congregations so as to form a new charge with Coplay and Mickley's, two of Rev. J. D. Schindel's congregations. The change was effected on February 5, 1888, when the resignation of Rev. Renninger was handed in and Rev. J. D. Schindel, the present pastor, was elected. The newly formed charge is called "Whitehall Charge." Rev. Renninger remained with the remainder of the Schneeksville charge for a time and then resigned and moved to Allentown to engage in mission work. Rev. J. B. Fox became his successor in this part of his late charge. When he came to Allentown he organized and became the first pastor of St. Luke's Lutheran Church, now served by Rev. J. C. Rausch. He also organized and served as first pastor of Grace Lutheran Church, of South Allentown, now served by Rev. J. H. Raker. He also served St. Joseph's Lutheran Church, of East Allentown, now served by Rev. J. W. Mattern. Later on he received a call to St. John's Lutheran Church, of Lyken's Valley, near Berrysburg, Dauphin County, where he is still laboring. Rev. Renninger did good service in Egypt congregation. He induced more young men to study for the ministry during his stay in Lehigh County, than is usually found to be the case with ministers. During his ministry in Egypt, in 1870, the fine new organ was secured at an expense of \$2,500, and in 1874 a new steeple was erected at a cost of \$1,100, and many other improvements made. The fruits of his labors are met with constantly, and his former parishioners always speak kindly of him and his ministry amongst them.

REV. J. D. SCHINDEL.

Rev. Schindel, the present pastor, took charge of Egypt Lutheran congregation on April 1, 1888, having been elected on February 5, previous. He resigned St. Paul's Lutheran Church, of Catasauqua, where he had labored for twenty-one years and had just completed the erection of their present church building, and took charge of the parish thus newly formed. It was a severe task for him to sever his connection with old St. Paul's, but he felt in duty bound to do so. Whitehall charge consisted now of Egypt, Mickley's, Coplay, Laury's and a preaching place at Cementon. At the election of February 5, 1888, the Egypt congregation decided two things with the same vote. They decided to change pastors and to enter into the formation of a new parish. On coming to Egypt, Laury's and Cementon,

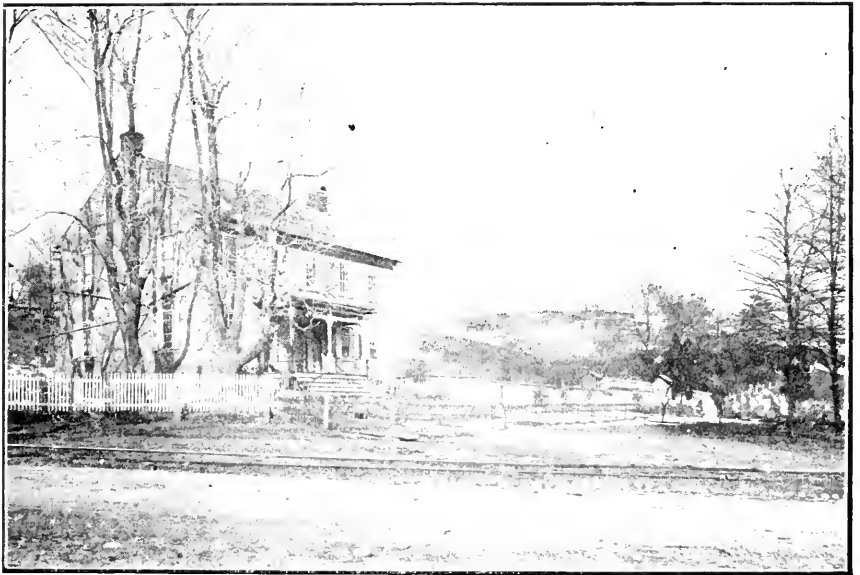
it was a great pleasure and comfort to the present pastor to have here as his colleague the Rev. Dr. Wm. R. Hofford, then pastor of the same parish on the Reformed side. He was a pious, noble, God-fearing man and had been the present pastor's preceptor and a colleague at Mickley's Church for twenty-one years. For seventeen years here and for thirty-four at Mickley's, their labors had been in peace, harmony and mutual co-operation. Dr. Hofford peacefully ended a useful, blessed life, on January 31, 1901. With the coming of the present pastor to Egypt, regular morning services were begun every two weeks and regular evening services in English. At this writing the languages are very nearly on equal footing. The Missionary Society organized by Rev. Renninger has regular quarterly meetings. In 1900, March 26, the preaching place at Cementon was organized into a regular congregation, called the Lutheran congregation, of St. Paul's Church, of Cementon. Both the congregations there have regular services every two weeks, alternating German and English. The organization of a congregation at this place took away from the old mother church at Egypt, no fewer than one hundred members.

The present pastor was born January 11, 1841, in the old Lutheran parsonage at Jordan, where his father, the Rev. Jereniah Schindel, was pastor for twenty-four years and where so many of the old pastors lived who served Jordan and Egypt until 1810. Rev. F. K. Berndt, now of Kutztown, a son of the late F. G. Berndt, organist of Egypt Church for forty-one years, became pastor of Jordan Church in 1883 and lived for a number of years in the new parsonage there and thus continued the long and intimate relation between Jordan and Egypt. The present pastor was educated in Allentown Seminary, Missionary Institute, Selingsgrove, Pa., and graduated from Pennsylvania College, Gettysburg, in 1864, and from the Lutheran Theological Seminary, Philadelphia, in 1867, when also he was ordained by the Ministerium of Penna., at Lebanon, Pa. He is virtually now in his first and only charge for over forty years, having begun his ministry at Mickley's, in May 1867. Since 1899 he has associated with himself his only son, Rev. Jeremiah J. Schindel. He was born in Allentown, October 25, 1876, educated in Muhlenberg College, graduating in 1896, and also a graduate of the Lutheran Theological Seminary, at Mt. Airy, Philadelphia, in 1899. He was ordained by the Ministerium of Penna., at Reading, in 1899. During the incumbency of these last pastors, the most expensive and costly repairs were made in the history of the present church. These repairs were made in the years 1905 and 1906. Steam heat was introduced and electric light, the whole building was remodeled, with new pews, carpets, extra fine windows and all modern improvements. The Sunday School room was also

handsomely prepared for Sunday School and Catechetical purposes. The amount expended was nearly seven thousand dollars (7,000.), all nicely paid for soon after the repairs were completed and a handsome balance of nearly \$800 over.

If the past is an indication and guarantee of the future, then Egypt Lutheran Congregation will continue to receive and enjoy the blessing of the Good Lord, the great Head of the Church. Such, indeed, is the sincere prayer of the writer of this sketch.

[NOTE. It is with profound sorrow that we announce the death of Rev. Dr. Schindel on June 27, 1908, at the age of 67 years, 5 months and 16 days. Dr. Schindel had resigned as pastor of the Egypt charge on May 31, 1908, and only a week before his death had read the proofs of this and the following article.]



The Organist's home formerly a schoolhouse.

The Egypt Church.

BY REV. J. D. SCHINDEL, D. D.

Egypt, Lehigh County, Pa., is an interesting locality. A place that can claim a history of one hundred and eighty years, certainly is entitled to our consideration and even our veneration. The early colonial as well as the later revolutionary history of our country, is shared by this place. The Indian history of the state, with its gruesome massacres, its pitiless devastations and pillage, is intimately connected with our Egypt. In its very midst is located, to this day, in a good state of preservation, one of the prominent frontier forts, built by Adam Deshler in 1760, which fort served as a military post during the Indian troubles. But a short distance from Egypt, were committed some of the most blood-thirsty massacres during the Indian outrages of 1763. Adam Deshler, one of its earliest and most prominent citizens, furnished the provisions for Fort Allen, now Weisport, and other frontier forts erected against the Indians in 1756 to 1758. So also during the revolutionary war, the patriot army was supplied with fattened cattle by the farmers of and around Egypt. They made a great deal of meadow hay, as timothy and clover were not yet cultivated to any extent. For this purpose they had elevated water courses or gutters made, and raised the water into them by means of an Archimedes screw so that they were able to water large areas of meadow land.

The history of Egypt has its beginning about the year 1728. It was a German settlement, and it is claimed to be the oldest German settlement north of the "Lehigh" or South Mountain. It was usually called "The German settlement on the Lehigh," being on the west side of the Lehigh River. It may likely have received this distinctive name, because at this same time the well-known "Irish Settlement" was made, on the east side of this same Lehigh River, in Northampton County, by emigrants from the north of Ireland. It extends from the Lehigh River, now Cementon, Lehigh County, over to, and beyond, Bath, in Northampton County.

The church at Egypt was also known at first as "The Church at the Lehigh" or the "Lehigh Church." The name Egypt or "Egypta" appears as early as 1736. Rev. Joh. Henry Goetschius, who began the record of the Reformed congregation, of Egypt

Church, mentions, amongst his eleven congregations, "Aegipten" as one. Just as Rev. Daniel Schumacher, the first Lutheran pastor, had sixteen congregations in 1757 of which number "Egypta" was one. How the name Egypt originated is not known of a certainty. Efforts have been made to account for its origin but they do not seem to rest on any positive historical foundation. It was an important place long before some other places which have, in one hundred and eighty years, far surpassed it. There was an Egypt before there was an Allentown, Easton or even a Bethlehem. Jacob Kohler, the first white settler, though at first a squatter, had a land warrant as early as July 1, 1734, for 150 acres of land, and built his first mill in 1750. When Whitehall Township was formed, March 20, 1753, situated between Heidelberg and Macungie, it was found that "Egypta" had already become an important place. Already in 1752, Michael Hoffman had been appointed a constable for this particular place. In 1776, July 15 to September 28, the convention which drew up the first constitution for Pennsylvania, met in Philadelphia. Benjamin Franklin was president of the convention and Peter Burkhalter was the representative from Egypt. The location for the future church buildings was easily selected. It was the spot where the burials had been made from the very beginning. It was a crescent or half-moon shaped tract, sloping towards a hill at whose foot the waters of the well known Coplay Creek have passed these many years and continue to do so to this day.

CHURCH BUILDINGS.

As was the laudable custom of our German fore-fathers, they soon cared for the church and the school house. The school house was usually cared for first and was then used for religious services and when they could not procure the services of a regularly ordained minister the school teacher would, on Sundays, read a sermon from one of the sermon books which were brought with them from the old fatherland. Such was no doubt the case at Egypt. Though we have no positive information of this fact yet by inference we believe such to have been the case. The baptismal record of the Reformed congregation was begun on March 22, 1733, by Rev. John Henry Goetschius, who was the first regular pastor and remained until 1736. The first records of baptisms on the Lutheran side were made in the early part of 1757, by Rev. Daniel Schumacher who was the first Lutheran pastor. The religious services of these early settlers of Egypt were held, we are informed, in the different houses of the settlers. But after 1756, these services were held regularly in the newly erected mansion of Mr. John Peter Troxell, who was a prominent and liberal member of the Reformed congregation. He was born in Switzerland in 1718. This mansion erected by Mr.

Troxel in 1756 is still standing, well preserved, and was occupied for a long time by the late Josiah Steckel and family.

THE FIRST CHURCH.

Up to 1764 there had been no such a thing as a church building to bring the people together in religious worship. In that year, however, a building was erected. It was made of logs. The seats were made of split logs laid on upright blocks, certainly a very primitive arrangement. The location was where the first graves had been made, in the well-known half-moon shaped piece of ground. Right back of the third or present church building, running northeast, can be seen in very dry weather the foundations of the second church building, erected in 1785. By going 200 feet in a southeasterly direction from the front part of this foundation you will come to the place where the first church stood. Certain graves of Johannes and Maria Metzger, will be found on the spot. We know very little about this church, but Rev. J. Daniel Gross was no doubt the Reformed and Rev. Daniel Schumacher the Lutheran pastor.

THE SECOND CHURCH.

So primitive and inadequate was the first church building, that in twenty-one (21) years afterwards, in 1785, a second church building was erected. This building stood on the crescent or half-moon shaped ground right back of the present church, fronting the street. This half-moon so often spoken of was formed by the road coming up from the home of the late Edmund Kohler, running in the direction of the rear of the present church building and then turning in semi-circular form and passing in front of the present organist house to the present road up the hill. If that road were continued now it would run through the present church building about where the heater is located. When the present church was to be erected, the congregation purchased of Daniel Kohler, fifty eight (58) perches of land, cut off the road near the Kohler barn, and made it straight up the hill as it is at present and on which the present church now fronts. After this transaction there was no longer a half-moon shaped piece of ground.

On April 18, 1785, a meeting of both congregations was held for the purpose of taking steps towards the erection of a new church. Peter Burkhalter, Esq., and Samuel Saeger were selected as treasurers of the respective Reformed and Lutheran congregations. By a written agreement signed by seventy-two (72) male members, the members of the two congregations promised to contribute according to their ability, towards the erection of a stone church, to be fifty (50) feet long and forty (40) feet wide. The building committee then and there selected consisted of Peter Kohler, Esq., Philip Jacob Schreiber, Jacob Mickley, on the Reformed side, and Samuel Saeger, Adam Zerfass and Nicholas

Saeger, Sen., on the Lutheran side. The plan of making assessments was adopted and thus each member knew what he had to pay. The amounts subscribed and paid were denominated by the English standard of pounds, shillings and pence, which accounts for the uneven dollars and cents. Peter Kohler and Peter Burkhalter were each assessed \$77.33 or 29 pounds; Johannes Hoffman and George Koehler each \$66.67 or 25 pounds; Jacob Kern, Adam Deshler, the widow of Peter Steckel, Samuel Saeger and Christian Saeger each \$58.67 or 22 pounds; Philip Jacob Schreiber \$53.33 or 20 pounds; Jacob Kohler \$48 or 18 pounds; Peter Kern, George Remaley and Jacob Miller, Sen., each \$42.67 or 16 pounds; Martin Mickley and Johannes Schadt each \$40 or 15 pounds; Nicholas Troxel and Lorenz Ruch each \$37.33 or 14 pounds; Peter Deshler, Peter Neuhard and Philip Roth each \$34.67 or 13 pounds; Friedrich Neuhard, George Schadt, Henry Biery and Conrad Leisenring each \$32 or 12 pounds. These subscriptions or assessments thus went lower by degrees until the amount was 40 cents.

Building operations were begun at once on the land of Peter Steckel, deceased, and at a place about 200 feet northeast from the first church. It is not known who all did the work, but Johannes Miller and George Jacob Neuhart, of Allentown, did the carpenter work. On June 13, 1785, the corner stone of the new church was laid. The collection on the occasion amounted to \$30.97. Articles of constitution had been drawn up and adopted by the building committee, elders and deacons and placed into the corner stone. Before they were placed into the corner stone they were undersigned by the following members of the building committee, elders and deacons; viz., Peter Kohler, Ph. Jacob Schreiber, Jacob Mickley, Michael Neuhard, Samuel Saeger, Michael Neuhard, Jr., Johannes Hoffman, Adam Zerfass, Nicholas Saeger, Jacob Laub and Nicholas Herzog. The correctness of the document was attested by Rev. Abraham Blumer, pastor of the Reformed, and Rev. Herman Jacob Schellhardt, pastor of the Lutheran congregation. Teacher Jacob Strein served as Secretary. These articles, as placed into the corner stone, were afterwards revised, enlarged by additions and readopted on June 9, 1804, and are now embodied in the present constitution of the two congregations. The committee of revision consisted of Jacob Saeger, Johannes Balliet, George Ringer, Jacob Schreiber, Nicholas Saeger and Nicholas Kern. Revs. Abraham Blumer, Reformed, and Rev. Johann Casper Dill, Lutheran pastor, testified to the correctness of the document. The newly erected church was dedicated on Whitsunday, June 4, 1786. The collections amounted to \$69.67. The entire cost of the building was \$2,381.73. Besides the amounts contributed by the members of the two congregations, contributions were received from many outside parties, from Lowhill, Heidelberg, Lynn, Northampton County, Allentown, Easton, Jordan Church, Kutztown and other places.

In 1806, both the church and the organ were repaired at an expense of \$275. In 1839, the gallery was enlarged so as to accommodate the choir. At the dedication of the church, in 1786, a beautifully-worked altar cloth was presented by Mr. George Koehler and wife, which is yet in the possession of the church although no longer used. They also presented the church with a pewter communion set marked with their initials, G. K. and his wife M. E. K. The collectors for this new church of 1786 were (53) fifty-three male members on the Reformed side who collected 545 pounds, 2 shillings and 6½ pence. On the Lutheran side there were (45) forty-five male members who collected 262 pounds, 17 shillings and 4 pence. As the congregations were both numerically weak, it looks as though the whole male membership had constituted itself a committee of collectors which was certainly very praiseworthy.

Following the erection of the church of 1786, we notice the custom of auditing the current expense account every few years. The custom seems to have been begun with the second coming of Rev. Van Buskirk, in 1789. The first audit we meet with is that of September 12, 1789, and is signed by Rev. Jacob Van Buskirk, Jacob Strein, Secretary, Nicholas Saeger, Conrad Leisenring, Gottfried Lauri and George Beshler. The collections had accumulated from April 29, 1787 to August 16, 1789. Of this amount in the handling of the pennies, 6 shillings and 8½ pence were lost. The whole amount had been 14 pounds, 6 shillings and 7½ pence. In the expenses we find 7 s., and 6½ p. were paid for a "Klingelbeutel" and 16 shillings for rum used by those who were clearing half an acre of land by grubbing, for which work they received 5 shillings. Young Kohler was paid 7s., and 6½ p. for treading the bellows.

The audit of August 20, 1794 shows that 6 shillings were paid to Rev. Goetz for communion wafers. The name of Rev. Christian Espich also appears here. This time the account was short 14 shillings and George Koehler advanced the amount. One shilling was paid to a poor beggar man. The same auditing committee as in 1789 signed this audit. The audit of 1796, October 22; that of October 19, 1799 including 1797-98 and 99, was signed by Van Buskirk, Christian Saeger, Casper Ritter, Jacob Scheurer, George Ringer, Johann Saeger, Secretary Jacob Strein. In 1796, Jacob Scheurer received for treading the bellows, 7 shillings and 6 pence and Nicholas Scheurer received the same amount for the same work in 1797 and 1798. Jacob Strein, the organist, had furnished board for those who had worked on the church property and received 15 cents per meal. Jonas Grob received 9 shillings and 4½ pence for treading the bellows, for 1799. The audit of January 7, 1801 including 1800 was signed by Rev. J. Casper Dill, Casper Ritter, George Ringer, Jacob Schantz, Henrich Mertz and Johannes Saeger. Back pay was given to John Laury, for treading the bellows, 1 pound and 10½ shillings.

The audit of 1802, March 13, shows that Elder Casper Ritter advanced without interest, to November 27, the sum of 8 pounds, 8 shillings and 10 pence. On February 7, 1802, 11 shillings, 3 pence was paid to Solomon Scheurer for 1½ years treading the bellows from July 27, 1800 to January 27, 1802. In 1803, Abraham Kohler received 9 shillings and 4½ pence for treading the bellows and Lorenz Schadt received the same amount for 1807.

The most interesting audit, however, is that of August 9, 1801. It was an audit of the accounts of the building committee of 1785, 16 years after the building of the church. At the same time the organ account of 1786 and the school house account of 1787, were audited. It is certainly to the credit of these congregations that they kept these accounts so accurately and so carefully for sixteen years until they were finally and properly audited and recorded. Secretary Strein, who wrote a very plain, beautiful hand, was paid the sum of 5 pounds, 3 shillings and 10 pence, for recording these audits in the books provided for both congregations. The whole cost of the church of 1786 was \$2,381.73, the cost of the organ of 1786 and expenses connected therewith, amounted to \$411.09, and the cost of the school house of 1787 to 1790 was \$267, or a total of \$3,059.82. It speaks remarkably well for these congregations in those days that they not only built a church, purchased an organ and built a school house, but also promptly paid for the same. This audit of August 9, 1801, was signed as follows:

REFORMED CONGREGATION.
 REV. ABRAHAM BLUMER,
 Pastor.
 PETER BURKHALTER, Trustee,
 Elder and Treasurer.
 PHILIP JACOB SCHREIBER, Elder,
 Trustee and Building Com-
 mittee.
 JACOB MICKLEY, Building Com-
 mittee.
 PETER KOHLER, for his father,
 Peter Kohler, of Building Com-
 mittee, who had died since
 1785.

MICHAEL NEWHART,
 NICHOLAS KERN,
 JACOB MEYER,
 Deacons.

LUTHERAN CONGREGATION.
 REV. JOHANN CASPER DILL,
 Pastor.
 NICHOLAS SAEGER, for his father,
 Christian Saeger, Trustee, who
 had died since 1785.
 NICHOLAS SAEGER, of Samuel
 Saeger, Trustee.
 NICHOLAS SAEGER, for his father,
 Samuel Saeger, Treasurer and
 Building Committee, who had
 died since 1785.

ADAM ZERFASS,
 NICHOLAS SAEGER,
 Building Committee
 CASPER RITTER,
 NICHOLAS SAEGER,
 of Christian,
 Elders.

GEORGE RINGER,
 JOHANNAS SAEGER,
 GEORGE HEIM,
 GEORGE SMULL,
 Deacons.

JACOB STREIN, Clerk.

THE THIRD CHURCH.

The third church was erected in 1851 to 1852. The trustees of the two congregations purchased 58 rods additional ground of Daniel Kohler in order to have a suitable place for the new church building. In this way the road coming up the hill could be made straight and would pass directly in front of the new building. Thus also the old half-moon shaped piece of ground, on which the church of 1785 fronted, was removed. They paid fifty dollars for this additional ground. On April 27, 1850, a meeting was held by the members of both congregations to decide whether they should repair the old church or build a new one. The day set apart for the election was May 9, 1850. At this meeting sixty-seven (67) votes were cast and all were in favor of a new church. At a subsequent meeting the following were chosen as collectors for the new church: Simon Kemmerer, John Erdman, Owen Newhard, Jeremiah Ritter and Rev. Joseph S. Dubbs. At a meeting held June 16, 1850, the following were selected as a building committee: On the Reformed side, Aaron Kohler and Simon Kemmerer, and on the Lutheran side, John Erdman and John Trumbower. Edward Kohler, Esq., was elected treasurer. On December 1, 1850, a meeting was held to decide whether a steeple should be built on the new church or not. It was carried by one majority. This steeple, however, which was subsequently erected, measuring 100 feet, was a very inferior one and was replaced in 1874, by one measuring 140 feet and costing about \$1,100. The building was decided to be of brick, 65 feet long and 50 feet wide. It has a basement which has been repaired several times since. The bell which was placed into the steeple in 1851 weighs 750 pounds, cost \$400, and is still in use. Daniel Hoffman, of Guthsville, and Jonathan Ortt, had charge of erecting the building so far as the carpenter work was concerned. In those days they, of course, had to make the windows, doors, pews, railings, etc., all by hand. They had a skilled German mechanic in their employ, whose name was Fritz Muentner. This man Muentner made all the mouldings and railings and so well were they made and so artistically designed, that when the church was remodeled in 1905 and 1906, it was found entirely unnecessary to change these articles. The corner stone of this church was laid on Whitsunday, May 18, 1851. The sermon was preached by Rev. Jeremiah Schindel, pastor then of Jordan Lutheran Church. He was the father of the present Lutheran pastor of Egypt Church, Rev. J. D. Schindel, and grandfather of his assistant, Rev. Jeremiah J. Schindel. The collection at the corner stone laying amounted to \$164.10. The dedication of the church took place on April 11 and 12, 1852. The collections then amounted to \$223.50. The entire cost of the church, including the bell, was \$9,252.91, not reckoning in the wood, stones, and iron left over from the old church building.

THE ORGANS.

As already stated, the first organ was purchased in 1786. It was this organ that gave the name "Organ Church" to the Egypt Church, as we find it on the records. This organ was erected by Mr. Dannenberg, of Lititz, Pa., June 6, 1786. Philip Jacob Schreiber and Nicholas Saeger, Sen., were the respective treasurers. The members of the Reformed congregation contributed 71 pounds, 8 shillings and 2 pence, and the Lutherans contributed 28 pounds, 15 shillings and 4 pence. Outsiders contributed 22 pounds, 16 shillings and 1 pence. The organ itself cost 145 pounds or \$386.67. Mr. Dannenberg's son Samuel received 3 pounds—"das gewöhnliche trinkgeld." Martin Mickley and Adam Troxell each, received 13 shillings and 6 pence "zehrgeld," for bringing the organ from Lititz. Peter Kohler received 2 pounds and 2 shillings for boarding and lodging the two Dannenbergs during their work in placing the organ. With other incidental expenses the whole cost of this organ was 154 pounds, 2 shillings and 9 pence, or \$411.04. This organ, with several repairs, served the congregations for eighty-four years.

In 1870 the present organ was erected by Charles Hanzelman, of Allentown, at a cost of \$2,500. This organ has rendered good service to the congregations and is still in good condition. Better instruments are seldom met with outside of towns and cities. On March 22, 1869, a meeting was held to decide whether the old organ should be repaired or a new one purchased. The vote stood 42 for remodeling and 38 for a new organ. As the vote was not satisfactory a second election was held on August 22, 1869, and resulted in 66 votes for and 20 against a new organ. A committee was at once appointed to procure the new organ. The committee consisted of the four elders, Owen Schreiber and Jacob Lindaman of the Reformed, and George W. Daniel and Daniel App of the Lutheran congregation, with Aaron Kohler appointed as the fifth man on the committee. On December 24, 1869, a contract was made with Mr. Hanzelman for the price already specified, and the instrument to be completed inside of six months. On August 9, 1870, the organ was brought from Allentown and placed into the church. The same was used for the first time on September 20, 1870, at the funeral of H. B. Schadt, and on September 25th, the instrument was formally dedicated. On September 26th, the same was carefully and thoroughly tested by a competent committee consisting of Prof. E. F. Blech, organist of the Moravian Church, of Bethlehem; Prof. L. H. Weiss, organist of the Episcopal Church, of Mauch Chunk; and Mr. Samuel Bohler, organ builder, of Reading. The committee found the organ very satisfactory, spoke of it in the highest terms and congratulate the two congregations on the acquisition of such a superior instrument.

THE ORGANISTS AND TEACHERS.

The first teacher, or "Vorsinger," of whom we find any record was Conrad Schneider. When he began his service at Egypt, is not known. But as Mr. Schneider was no organist and the congregations had to have such now, since they had purchased an organ, he was compelled to resign his position. He did so and was succeeded by Mr. Jacob Strein in 1786, who served eighteen years, seems to have been a competent man and was very good in keeping records and accounts. In 1804 he resigned as organist and teacher and moved to Lancaster, Pa. His successor was Henry Hemsing, who came from Hamburg, Berks Co., Pa. He remained until 1810 and was succeeded by Adam Gilbert. Peter Ruch, Daniel Schreiber and John Neuhart went to Rehnerstown, to bring the family of Mr. Gilbert to Egypt. It took three days and each was paid 1 pound and 10 shillings for the service rendered. Gilbert remained organist and school teacher until 1822, when he resigned and was followed by Theodore Starb. Starb served but for several years and was followed by Johann Daniel Eisenbrown, who served until 1829. Eisenbrown was succeeded by Christian Schick, who remained until 1836. In this year, 1836, John Berndt was elected teacher and organist and served until 1846 when he was succeeded by Francis G. Berndt, who rendered a long and successful service. As organist, he served forty-one years, and as teacher, thirty-seven years. He was elected April 1, 1846, and ended his service April 1, 1887, having resigned on December 6, 1886. He however, continued to serve as Secretary of the church councils until June 4, 1888. His daughter, Mrs. Maria Ruch, assisted him in his work the last few years. His resignation was accepted on December 14, 1886, but the church councils requested him to give a sacred concert with his choir before retiring. He kindly consented to do this, and this sacred concert was given on March 27, 1887. Prof. Berndt was followed by Robert A. Benner, who was elected February 5, 1887, and died December 19, 1901. Benner's successor, the present organist, William H. Snyder, was elected February 9, 1902. As long as the organist was also the teacher of the school of the church he received 33½ cents a month for every child. After the free school system was introduced he was paid by the school directors. As organist he had to collect his own salary, and for every funeral he served he could ask 75 cents. After the year 1900, the organist received a fixed salary and was no longer compelled to collect the same.

As already seen, Father Berndt, as he was familiarly and affectionately called, was the last organist who also taught the school. He was yet a "schulmeister" and a good one he was. He was well known and highly respected not only in Egypt Church, but in the whole community. He was a very successful teacher, and took a prominent part in the educational matters of the

county and even of the state. He assisted in the preparation of many young men who afterwards entered college and became useful and honored in their several callings. Egypt and vicinity can perhaps point to as many young men and women educated for the professions as any community of its size and circumstances in the state, and a great deal of the influence exerted must be attributed to Father Berndt. He was also a good organist and teacher of music. His instruction in music and the rules and principles instilled by him are to be seen and felt in the Egypt Church to this day. He was also of great help to the pastors in their work, was a friend of everybody; and his advice was constantly sought and followed. His scholars and choir members were strongly attached to him. Implicit confidence could be placed in him. After he retired from the position so long and so faithfully occupied by him, he lived near the church with his son-in-law Hiram Ruch and wife Maria. He still took an active part in the work of the church and Missionary Society, was never away from his accustomed place in church and was liberal even beyond his ability. Like the name Mendsen, the name Berndt will continue to live and be honored for generations to come. On March 12, 1891, he quietly fell asleep, aged 72 years, 6 months and 13 days, and was buried March 17th. A large concourse of people gathered at the old church, many clergymen from the county, from Allentown and from a distance, came to attest their esteem for the departed. His pastor preached from Matt. 25: 21, and Rev. Dr. W. R. Hofford, the Reformed pastor at Egypt, preached on John 11: 11. "Our friend Lazarus sleepeth." Strange to say, his pastor, the writer of this sketch, who had learned to honor and love him as a child does a father, was the first to find him in his bed after he had suddenly and unexpectedly departed this life.

THE SCHOOL HOUSES.

When the first school house was erected and who the first teachers were is not known. Likely there was a school house before the first church of 1764, as was customary in those early days. The teachers would read printed sermons in the school house when the pastor could not be present or the congregation was without a regular pastor. In 1787, however, it is certain that a school house was erected. Philip Jacob Schreiber and Adam Zerfass were the respective treasurers. Members of the Reformed congregation contributed 71 pounds, 10 shillings and 8 pence, and those of the Lutheran congregation contributed 28 pounds, 6 shillings and 2 pence towards its erection. As already seen, this account was audited on August 9, 1801, and everything found correct. The school house was made of logs, two stories high, and was used it is claimed until 1829. Its cost was \$267. In the winter of 1829 to 1830 the school house took fire and was

totally destroyed. Steps were at once taken and a new school house was erected in its place. It was made of stones, cost \$1,537.54, is still in good condition and occupied by organist Snyder and his family at present. The committee which had charge of the erection of this building, consisted of Jacob Mickley, Sen., and Peter Ruch. Solomon Steckel served as treasurer. On February 16, 1833, the account was audited and is signed by Jacob Mickley and Peter Ruch, building committee; Nicholas Saeger, Michael Frack, John Newhard, trustees; Joseph Saeger, Peter Steckel, Peter Kohler and Benjamin Breinig, elders; and Jacob Rensheimer, Joseph Freyman, David Scheurer, Johannes Ritter, Jonas Meyer, Solomon Dubbs, Peter Neuhard and David Ruch, as deacons. In this school house the public school was held until 1871, when the directors of Whitehall Township built a new school house in Egypt. Father Berndt continued to teach in this new school house until 1883. The pastors of the congregations were accustomed to have their catechetical instructions in the old school house of the church, and here also the children who were brought for that purpose, were baptized. It was also the meeting place for business transacted by the congregations or the church councils. In unpleasant weather the members gathered there before the services began in the church and, as is still the custom, communicants came there to be recorded for the communion.

Egypt was always a prominent place for school and education. The first English school in the county was here. "The English School Society," of Egypt, was organized in 1808, and had for its object the instruction in English. It continued its work until 1857. Tripoli had its first English school in 1812, Allentown and Balliettsville in 1816, Upper Saucon in 1833, but Egypt in 1807. The free school system began in 1834.

THE SUNDAY SCHOOL.

The Sunday School, of Egypt Church, does not have a very long history. It was first begun in 1844, and held its sessions in the school house until 1847, when it was again discontinued. The late William Leisenring, of Cementon, who lived in Egypt for some years, was the first superintendent. Also a certain Mr. Weaver was one of the early superintendents. In 1894, in the Fall of the year, the Sundry School celebrated its 50th anniversary, and the church was very appropriately decorated, neighboring Sunday Schools were invited and were also present. Addresses were made by the two pastors, Rev. W. R. Hofford, D. D., of the Reformed, and Rev. J. D. Schindel, of the Lutheran congregation. The venerable William Leisenring also made a very interesting address, and another was made by Mr. Edwin Mickley, of Mickley's, Pa., who was a scholar of this Sunday School fifty years ago. Augustus Kelchner, Esq., was also a scholar

fifty years ago and was present on the occasion. Mr. A. N. Lindenmuth, the photographer, of Allentown, took a picture of the decorations with Mr. Leisenring and Esq. Kelchner on the same, as also the then acting superintendents, Mr. Lewis Kohler, Reformed, and Augustus M. Laub, the Lutheran superintendent.

The reason likely why the Sunday School did not have a continuous life after 1847, was because Sunday Schools were not yet generally introduced in that neighborhood. And also, because the Lutheran pastor, Rev. F. W. Mendsen, showed a great deal of opposition to the movement. As Rev. Mendsen was sincere and conscientious in his opposition he won a goodly number to his views. He still held to the old churchly custom of holding "Kinderlehre." Every month on Sunday morning before the regular service began, Rev. Mendsen held an hour of religious introduction with the children of the church. The writer of this sketch has met with a number of persons who, as children, used to attend these instructions. Rev. Mendsen thought the Sunday School was a dangerous innovation and claimed that the persons who undertook to teach the word of God to these children were not properly qualified to do so and would lay the foundation of schism and alienations if nothing worse. In our days this position would not be appreciated, yet it was rightly and conscientiously assumed by father Mendsen in those days.

Since 1847, not much positive information can be obtained about the Sunday School. It is certain that no school was held in the church of 1785 for reasons already given. When the present church was erected a basement was provided for such a purpose and was also utilized. How soon, however, such was done we do not know. Old Sunday School scholars tell us that the school was held only during the summer months and discontinued during the winter. The late Edward Kohler, Esq., we are told, was one of those who revived the school and prepared a constitution for the same. With him was associated the late Charles Troxel. In 1867, Mr. Reuben Steckel was the superintendent but how long we do not know. In the seventies and early eighties, father Berndt took an interest in the school and he and his daughter Maria worked very energetically in and for the same. In 1884, Revs. A. J. L. Breinig and Alfred Lobach became superintendents. When the writer of this sketch came to Egypt, in 1888, Rev. O. S. Scheirer was the Lutheran and Mr. Lewis Kohler the Reformed superintendent. Since then the writer, to the best of his ability, recalls as superintendents, David Schneck, A. M. Laub, Eugene Laub, Wilson H. Schneck, Robert A. Benner, William Kern, Francis Lindaman, Phaon Fatzinger, Lewis Breinig, Lewis Kohler, and the present officials, Prof. Preston Breinig and Milton Steckel. On account of the unsanitary condition of the basement the sessions were held for some time in the audi-

torium of the church. But after the introduction of steam heat and the repairs of 1906, the sessions were again regularly held in the basement as heretofore.

SUNDRY REPAIRS.

In 1801 a little barn, "scheurchen," was built costing 30 pounds, 10 shillings and 3 pence. The persons taking part were Adam Troxel, Christian Saeger, John Saeger, Jacob Yehl, Johannes Ritter, Heinrich Ritter, George Ringer, Peter Mickley, Jacob Schreiber, Peter Kohler, Jacob Kohler, John Neuhart, Michael Neuhart, Nicholas Saeger, Esq., Jacob Dinkey, George Smull, Peter Neuhart, Jr., Adam Scheurer and Jacob Meyer. They must have become very dry, as 15 shillings were paid to Jacob Schreiber for 3 gallons of whiskey and to Jacob Strein 7 shillings and 6 pence for one and a half gallons of the same material. As already seen, in 1806, repairs were made to the church, organ and stoves. The committee was Michael Neuhart and Conrad Leisenring, and the cost was \$274.62. The account of the committee was audited April 21, 1811, and the audit is signed as follows:

REFORMED CONGREGATION.
 REV. JOHANN GOBRECHT,
 Pastor.
 JACOB SCHREIBER, Trustee and
 Elder.
 NICHOLAS KERN, Trustee.
 JOHANNES NEWHARD, for his
 father, MICHAEL NEWHARD, of
 Building Committee, who had
 died.
 JACOB MEYER, Elder.
 PETER SCHREIBER,
 JOHANNES NEWHARD,
 JONAS HECKER,
 PETER MICKLEY,
 Deacons.

LUTHERAN CONGREGATION.
 REV. F. W. MENDSEN, Pastor.
 NICHOLAS SAEGER,
 JACOB SAEGER,
 Trustees.
 CONRAD LEISENRING,
 Building Committee.
 JACOB SCHNECK,
 FREDERICK PAUL,
 Elders.
 JACOB LAUDENSLAGER,
 JOHANNES RITTER,
 JACOB BIECHE,
 JACOB SCHEURER,
 Deacons.

In 1810 on November 27, by resolution of the Reformed congregation, the penny collections were all put into a common treasury. Before this date they had been kept separate. The Reformed treasury had on hand 84 pounds, 6 shillings and 3½ pence. Of this amount 24 pounds, 6 shillings, 3½ pence were regarded as the penny collections and paid into the common treasury as such with the Lutherans. But the remaining 60 pounds were to remain the property of the Reformed congregation only. In 1811 and 1812 the wall was made around the graveyard, and the church and school house were repaired at an expense

of \$805.80. The committee in charge of this work was Nicholas Saeger, Peter Meyer, Adam Troxel and Johannes Saeger. In 1820 the fence was made around the garden costing in money \$20.39. Much labor was done without charge, seventy-eight persons worked from $\frac{1}{2}$ to 13 days without charge and others gave rails and posts. In 1829 the graveyard was enlarged at a cost of \$197.10. The committee in charge of this work was Nicholas Saeger and Johannes Neuhard, and the committee that had charge of making the fence around the garden consisted of Abraham Butz, Gottfried Peter, Samuel Saeger and George A. Kemmerer. In 1860 a centennial celebration was held on October 14. Rev. Dr. P. Schaff and Rev. J. Vogelbach were the speakers. Rev. Jos. S. Dubbs was the Reformed and Rev. Thomas Steck the Lutheran pastor at that time.

In 1873 the question arose as to the necessity of repairing the tower on the church. A committee consisting of Daniel App, Edwin L. Breinig, Owen Newhard and Tilghman Zellner, was appointed to investigate the matter. In their report they recommended a general repair of the church and tower with an extension of the tower of 50 feet. On August 22, 1873, a meeting was held to decide the matter but it was a failure. On May 18, 1874, another vote was taken and the question was affirmatively decided. During the year 1874, therefore, the church was remodeled, and a new tower or steeple erected, measuring 140 feet. The total cost was \$2,523.93. The dedication took place Nov. 8, 1874, and the collection amounted to \$52.90. Cain Semmel, of Catasaugua, made the steeple. In 1878 the Lutheran congregation received the sum of \$233.02 as its share of the parsonage sale at Schnecksville. In 1880 to 1881 a new central chandelier was purchased for the church and the old pewter communion set, presented in 1786 by Mr. and Mrs. George Koehler, was replaced by a silver plated set. During this time there was also some general repairing done to the church building. A large chair for the chancel was presented by Joseph Newhard, John Erdman, John Schwartz, Sen., and Reuben Saeger; another one by Joseph Keefer; and a large arm chair for the pulpit was presented by the brothers Samuel and Frank Brown. The widow of Paul Brown presented a marble top solid walnut altar. The basement was repaired, a cistern was made at the church, the church was painted and the little doors at the pews were removed as well as the panel of the front pews. New heaters were placed into the basement and the chimney arrangement so changed as to heat the auditorium by these heaters in the cellar and basement.

In 1887 a new iron fence was placed in front of the church by the trustees of the two congregations, Edwin L. Breinig and Stephan A. Brown being of the Lutheran congregation. No extensive repairs were now made until 1904 and 1905, when, after a vote on October 3, 1904, the steam heat was introduced,

the second set of heaters removed, the terra cotta chimney⁷ flues torn down and a fine chimney of brick erected. The expense was about \$1,300, and was soon and easily paid off. This was followed by very extensive repairs in 1905 and 1906. The basement was thoroughly remodeled, painted, metal ceiling and cement floor put in, lighted with electricity and heated by steam. The church proper was painted outside and inside, it was frescoed and painted, new metal ceiling put in place, the organ touched up, extra fine windows put in place of the old ones, fine electric chandeliers hung, and very fine circular pews, of latest style, placed on an elevated floor which is covered with splendid brussels carpet. A handsome solid dark walnut altar was presented by Oliver Leli and family, a corresponding baptismal font by Eugene E. Long and wife and a reading desk by Thomas Schadt, Sen. New bibles and hymn books were presented by members, and a beautiful gilt cross came to the church through the instrumentality of the assistant Lutheran pastor, Rev. J. J. Schindel, from Mr. Howard W. Lewis, president Farmers and Mechanics Nat. Bank, Philadelphia, Pa. The committee which had charge of these repairs consisted of Thomas Schadt, Sen., and Lewis Kohler on the Reformed side and Charles Weaver and Eugene E. Long on the Lutheran. The total cost of these extensive repairs, including the steam heat, was about seven thousand (\$7,000) dollars. To the very agreeable surprise of all concerned this whole amount was soon paid off after the dedication services were over, and a balance of nearly \$800 left. The members of the church councils, then in office, worked nobly in collecting the funds and the Ladies' Aid Society was equally active and successful in accomplishing this gratifying and remarkable work. The church was reopened and dedicated on January 28, 1906. Rev. Dr. Stahr, President of Franklin and Marshall College, Lancaster, Pa., preached for the Reformed and Rev. J. F. Lambert, pastor of the St. Paul's Lutheran Church, Catasauqua, for the Lutheran congregation. Services were held morning, afternoon and evening. Besides the pastors, Rev. Geo. P. Stem, J. D. and J. J. Schindel, there were present during the day Revs. A. Lobach, H. J. Kuder, O. F. Frantz and Morris Schadt.

THE LAND BELONGING TO THE CHURCH.

Egypt Church has very valuable land in its possession, although it is of very little practical benefit to the two congregations. The acquisition of this land is a matter of much interest. When the second church building was to be erected Christian Saeger offered to give half an acre of land for that purpose. But as he had no land near enough, being too far away from the place where the church was to be located, he presented this half acre to Peter Steckel and he, in turn, promised to present the church for this purpose one whole acre. But while these arrangements

were being made Peter Steckel died without having given a deed for the land. Later on, however, in 1786, Henry and John Steckel, to whom the land had been given by the will of Peter Steckel, gave such a deed to the church as their departed father had promised and on which the church building had already been erected.

The *first* conveyance of land to the Reformed and Lutheran congregations, of Egypt Church, was made September 28, 1786. This was for the land on which the second church had been erected in 1785. It was conveyed to Peter Burkhalter, Esq., Peter Kohler, Esq., Samuel Saeger and Nicholas Saeger, trustees, respectively, of the Reformed and Lutheran congregations, of Egypt Church. The consideration was five pounds, being \$13.67, per acre. The land measured 2 acres and 48 perches, one acre as already stated having been the gift of Peter Steckel and Christian Saeger, each half an acre. This land was a part of a tract of land of 250 acres granted by patent to Peter Troxel, by the late proprietors of Pennsylvania, on November 28, 1748. These 250 acres were afterwards deeded by Peter Troxel and his wife Magdalena, on May 28, 1768, to Peter Steckel who willed the same to his sons Henry and John, on June 30, 1781. Then Henry and John Steckel, as already seen, after the death of their father, Peter Steckel, conveyed the above-mentioned 2 acres and 48 perches to the trustees of the two congregations as above stated, *in trust*, however, for specific purposes. The deed was acknowledged before Peter Rhoads on September 29, 1786. Mr. Rhoads was one of the Judges of the Court of Common Pleas of Northampton County. The question now arises on whose or what land did the first church of 1764 stand. It is claimed that those acres on which the dead were buried were never included in any purchase and were considered free by all for church and burial purposes. But the church of 1764 stood only 200 feet away from the church of 1785, in a southeasterly direction. Both were surrounded by the graves of those buried there, and as the land on which the church of 1785 stood was regularly conveyed to the church trustees, it is reasonable to suppose that the land on which the second church stood belonged to the same party on whose land the first church stood. Now, as this land belonged originally to Peter Troxel, who acquired title in 1748, and did not sell it until 1768, it seems clear that the first church of 1764 stood on the land of Peter (also called John Peter) Troxel, without previous purchase by the two congregations. This seems the more plausible since we have learned that since 1756 the church services were regularly held in the mansion erected by this same Peter Troxel at another place near Egypt. He no doubt, out of the kindness of his heart, allowed this first church to be erected on his land without any pecuniary consideration. His land extended from the location of the church up to where the old Troxel mansion yet stands, including the Nary Peter farm.

The *second* purchase of land was in 1793. The tract consisted of 2 acres and 55 perches with 6 p. c. allowance for roads. It was conveyed to Peter Burkhalter, Peter Kohler, Christian Saeger and Nicholas Saeger *in trust* for specific purposes. They paid into the Receiver General's office, of the Commonwealth of Pennsylvania, the sum of three (3) pence lawful money and received a grant of land called "Reliance." The tract joined the land of Jacob Kohler and the other church land coming from Henry and John Steckel. It was surveyed in pursuance of a warrant dated December 17, 1792 and given over to the aforementioned persons for the use of the said church, clear of all restrictions and reservations except the one (1-5) fifth of all gold and silver ore for the use of the Commonwealth, to be delivered at the pit's mouth, clear of all charges. The conveyance is signed by Governor Thomas Mifflin, Governor of the said Commonwealth, on January 29, 1793, and attested by James Trimble, Deputy Secretary.

The *third* purchase of land was made on January 4, 1797. The consideration was 50 pounds and the tract consisted of 4 acres and 3 perches. The contracting parties were Jacob Kohler and wife Mary Elizabeth to Peter Burkhalter, Jacob Schreiber, Christian Saeger and Nicholas Saeger, Jr., trustees, respectively, of the Reformed and Lutheran congregations, of Egypt Church. The land according to the survey of Peter Rhoads, Jr., son of Judge Peter Rhoads, consisted really of two tracts and was surveyed May 3, 1797. The land joined the church's land, that of Jacob Steckel and Jacob Kohler's other lands. It was acknowledged before Nicholas Saeger, Sen., Justice of the Peace, May 9, 1797, and the witnesses were John Jacob Strein, the teacher and organist, and Michael Neuhart. The condition included was that the said Kohler, for himself and his heirs, according to the deed on record in Easton, must always maintain the laid out streets on his land. To his wife for her signature 1 pound, 17 shillings and 6 pence "trinkgeld" was paid. This tract was a part of a certain large tract of land of 60 acres allowance, which the Hon. Thomas and Richard Penn, Esqs., by their patent of December 2, 1762, granted to Jacob Kohler the elder, who deeded the same to his son Jacob Kohler, Jr., on August 21, 1769.

The *fourth* purchase of land was on March 6, 1802. The parties were George Ringer (mason) and his wife Elizabeth, to Peter Burkhalter, Esq., Philip Jacob Schreiber, Nicholas Saeger, of Samuel, and Jacob Saeger, Jr., trustees, respectively, of the Reformed and Lutheran congregations, of Egypt Church, *in trust*. It was surveyed on May 22, 1800, by Nicholas Neligh. The consideration was 28 pounds or \$74.67. The deed was acknowledged April 3, 1802, before Nicholas Saeger, Sen., Justice of the Peace for Northampton, County and the witnesses were George Smull and Michael Neuhart. The tract was 2 acres, strict

measure. Mr. Ringer presented the Lutheran congregation, of which he was a member, with 7 pounds or \$18.67, the price of half an acre and George Kohler, who in his day took great interest in the welfare of Egypt Church, gave 6 pounds towards the purchase of this land. The expenses with the surveying of this tract were $\frac{1}{2}$ pound, 2 shillings and $9\frac{3}{4}$ pence, although Nicholas Neligh did the surveying for nothing and organist teacher Jacob Strein charged nothing for writing the deed. Mrs. Elizabeth Ringer, the wife of George Ringer, received 7 shilling and 6 pence "trinkgeld" for signing the deed. This tract was chestnut timber land and is situated in North Whitehall not far from Scheidy's. A part of this chestnut timber land was sold in 1878 for \$175.

The *fifth* purchase of land was made in 1849. It was surveyed by Daniel Saeger, Esq., and consisted of 152 perches, stric measure, and cost \$142.50. It was purchased of Jonas Stoffle and was a part of a tract once owned by Abraham Steckel who had sold it to Jonas Stofflet. It was surveyed August 27, 1849 and was purchased for the purpose of obtaining suitable ground on which could be erected sheds for the teams of members of the congregations as also for erecting thereon a suitable barn for the use of the teacher and organist. The tract was covered with heavy oak timber and had been used by persons to tie their horses and teams. When Mr. Stofflet purchased the property he cut down the timber and enclosed the land with a fence. The congregations badly needed the ground and thus were led to purchase the same.

The *sixth* purchase, made May 17, 1851, was surveyed by Daniel Saeger, Esq., September 14, 1850, and consisted of 5 perches. The consideration was \$50. This property was conveyed by Daniel Kohler and his wife Magdalena to Peter Kohler Peter Steckel, Daniel Saeger and David Ruch, trustees, respectively, of the Reformed and Lutheran congregations, of Egypt Church. It was a small part of a large tract which Jacob Kohler and his wife Mary Elizabeth deeded, on September 2, 1813, to Daniel Kohler. It was acknowledged, May 17, 1851, before Edward Kohler, Esq., Justice of the Peace for Lehigh County and witnessed by Edward Kohler and Abraham Kohler.

Total acres of land: No. 1. 2 acres 48 perches; No. 2. 2 acres 55 perches; No. 3. 4 acres 3 perches; No. 4. 2 acres (Woodland, less what was sold in 1878); No. 5. 152 perches; No. 6. 58 perches; Total 11 acres, 156 perches.

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